

THE
THEOLOGICALL
KEY

Of the three first
COVENANTS,
Made by God with Man, in the severall state
of Man; obliging Man to his Law, after a severall
formall manner, from the beginning, according to his
sacred Decree of Predestination,
Fundamentally declared, according to his sacred
WORD and TRUTH..

By David Dunbar, Esq.

Mar.
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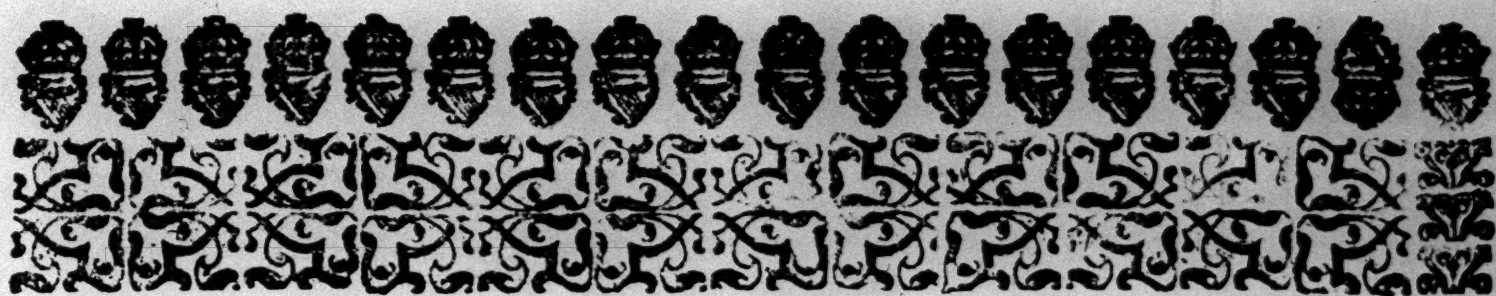
*This is life eternall, to know thee, the only true God; and Jesus Christ
whom thou hast sent, John 17. 3.*

4th F. 38. Th.



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T O T H E
C H R I S T I A N R E A D E R.



Y the Judicious reading of this small Tractate (fundamentally from the beginning) the Reader is enabled to make the most powerfull objection, against the word of truth, to vanish with the objecters breath: And to determine of all the misconceived opinions, concerning universall redemption, universall grace, falling away totally and finally from grace, originall sinne, naturall corruption, freedome of will, merit by workes, children departing this life unbaptized, and such like; all proceeding from the mistake of the sacred decree of Predestination, which is here demonstratively and fundamentally resolved, from the lowest effect in the supreme cause (so farre as is revealed to man in this life) arising from the three first Covenants made by God with man.

Thine in the Lord,

David Dunbar.

The Introduction leading the judicious Reader to the understanding of this Treatise.



He perfect essential understanding of God, being infinite (as God in himselfe is infinite) and consequently God (in this sense) being incomprehensible by the finite act of any created understanding, God therefore is comprehensible by man, by the onely light of the word of his severall seventh dayes rest: as God from the beginning, did manifest himselfe to man, in his severall state and condition, to bee honoured and worshipped by man, upon the seventh day of his law of righteousness. To whose worship, the eternall blessing of the seventh dayes rest, is due by the law to man, in the severall state and condition of man.

The reason is, because in the fulfilling of the commanded worship of God, upon the seventh day of the Law of righteousness: the whole law is necessarily fulfilled, for the command of the seventh day of the Law of righteousness, is that command which the Lord doth call, the first and greatest Command, to which the lesser command is like, and necessarily implied, in the great command: For as by the great Command, the seventh dayes formall worship of God, is first and immediately commanded (by the immediate power of the word of the seventh dayes rest) commanding all the actions of man proceeding from his love to God, to worship God upon the seventh day of his law; which is the summe of the first table of the law: So by the lesser command, all the actions of man proceeding from his love are commanded to the image of God (to wit) man.

Which twofold command is necessarily fulfilled in the fulfilling of the commanded formall worship of the seventh day of the law, as God hath revealed himselfe to man by the word of his severall seventh dayes rest: For as no man can love God (whom he hath not seen) who doth not love his image man, whom he doth see. (And in this sense it is said that love is the fulfilling of the law,) So no man can love Gods image man, but he must love God whose image man is; and therefore it is said, That he that loveth his brother, hath fulfilled the Law.

As in the great Command therefore of the word of every severall seventh dayes rest of the Law of righteousness the whole Law is necessarily commanded: So in the fulfilling of the great Command of the seventh dayes rest, the whole law is as necessarily fulfilled; for if the love of man be defective, either to God or to his image man; mans worship is no worship. And this is the reason, that all the Covenants made by God

God with man from the beginning, are established upon the immediate command of the word of every severall seventh dayes rest, as God did manifest himself to man from the beginning to be worshipped by man in the severall state and condition of man; for every severall covenant is established upon the condition of the fulfilling of the command of the word of the seventh dayes rest of the law of righteousness, implying the command of the whole law though after a severall formall manner, as God hath manifested himself to man in his severall state and condition, by the word of his severall seventh dayes rest.

Now all the covenants made by God with man from the beginning, being but the exercise act, of his most sacred and most comfortable eternal decree of Predestination: By the understanding therefore, of the severall Covenants made by God with man from the beginning; we are led fundamentally, in the knowledge of God; as God did manifest himself to man from the beginning.

The new Covenant therefore (which is the last Covenant made by God with man) being established upon the immediate command of the word of the seventh daies rest, of the Evangelicall law of righteousness of faith, which is the Lords day: upon which blessed day, the Lord by his glorious resurrection, did rest from his fulfilling of his promise of the blessed seed.

The Lords day therefore, is the last period of the exercise act, of the sacred decree of Predestination, necessarily implying the exercise act of the whole decree, so farre therefore as is revealed to man in this life.

As for the mystery of the Lords day, after what manner it is the word of the seventh day of the Evangelicall law of righteousness of faith: it is demonstrate from the truth of the sacred word immediately in this Tractate, and set downe in the proper place: For the Lords day, must be the true seventh day of the Evangelicall law of righteousness of faith: or there is no object for the faith of man, or any law to command man, or any covenant to oblige God to man, or any blessing by the Lords infinite merit, by his Evangelicall seventh dayes rest to man: for it is by the immediate power of the blessing of his infinite merit, that man and the whole worke of the redemption, is continued while there is day in this life.

By the light therefore of the Lords day (which is the word of the seventh daies rest of the Evangelicall Law of righteousness of faith) we are led fundamentally, and demonstratively, from the lowest effect, of the sacred decree of predestination, to the first Supreme cause, necessarily implying, the light of all the Covenants, made by God with man from the beginning: Which supreme cause is God.

The understanding therefore of the Covenants made by God with man from the beginning, is the understanding of God, which is called the mystery of God. In which understanding is eternall life, and therefore the Lord saith, this is life eternall to know thee to be the only true God: The reason is because the word of promise, whereby God

and man are mutually obliged by Covenant : is the immediate object of faith, without which it is impossible either to know or please God.

As the fundamentall knowledge of God, doth arise from the Covenants made by God with man : So the fundamentall knowledge of the Covenants doth necessarily arise, from the light of the word of every severall seventh daies rest, as God hath revealed himselfe to man from the beginning, in his severall state and condition. For as hath beene said, upon the immediate command of the word of every severall seventh daies rest the severall Covenants are established : First and immediatly, obliging man, to the seventh daies formall commanded worship; and in that commanded worship, obliging the obedience of man, to the fulfilling of the command of the whole Law, without the light therefore of the word of the seventh daies rest, we can never attaine to the knowledge of the Covenant.

The word of God therefore (in this sense implying the Covenant established upon the word of the seventh daies rest) is the subject of this small Treatise. And as God from the beginning did manifest himselfe after a threefold formall manner to man, by the word of his severall seventh daies rest of his Law of righteousness, so from the beginning God did make three severall formall Covenants with man in his severall state and condition : Whereby the Law of God (from the beginning) was formally obliged after a threefold formall severall manner, obliging man in his severall state and condition which was likewise, after a threefold manner. As for the Covenant made with Abraham (that in his seed all the Nations of the earth should be blessed) it was the same reall Covenant made to Adam after the fall, in the promise of the blessed seed, though the promise was made after a more particuler manner to Abraham after to be declared.

According to these three Covenants : This small Treatise shall be divided into three severall bookes containing the fundamentall declaration of the three Covenants made by God with man which are the exercis act, of the sacred decree of predestination, so farre therefore as is revealed to man in this life.

Errata.

Page 1. l. 38 read internally. p. 3. 16. of man p. 5. 23. execute. p. 7. 27. external. p. 8. 3. infer. p. 9. 23. sustaining. ib. 24. soule. p. 13. 5. cleat. ib. 29. lamp p. 14. 17. adde by. p. 28. 23. severall. p. 41. 32. the internal. p. 42. 14. extend. p. 48. 17. might. p. 55. 19. adde more. p. 57. 10. adde spirituall. ib. 35. after, and so adde, and in temporall naturall death which followed that sin p. 60. 3. adde demonstration. ib. 6. literall. p. 64. 29. after necessary adde spirituall p. 65. 14. spirituall. ib. 17. indivisible. p. 67. 2. sin. ib. 22. he is p. 82. 21. supernaturally. p. 83. 17. read thus, they do necessarily hate all haters and persecutors of his truth and of. p. 89. 18. adde to p. 90. 24. to Adam. p. 93. 11. for seed, head. p. 94. 36. adde from Abel. p. 96. 4. adde promised ib. 14. dele the second of. ib. 24. are p. 97. 2. adde after rest of God. p. 104. 25. barren works. p. 107. 3. the reason. p. 128. 4. of the. p. 130. 6. ancient subverted. p. 132. 23. be likewise. p. 133. 31. be essentially. p. 147. 7. which is. p. 150. 29. light of. p. 160. 23. by his. p. 165. 20. is flatly.

The First Booke of the Theologicall Key, &c.

CHAP. I.

Of the reall unity of the word of the law of righteousness, written in the heart of man. Of the word of promise : and of the word of the seventh dayes rest : and of the formall difference of each from the other.



Without the knowledge of the first Covenant, (established betwene God and man, upon the immediat command of the word of the first seventh dayes rest of the law of righteousness) there is no rest for the faith of man, to rest fundamentally upon the immediate object of faith : for without the true light of this fundamentall knowledge, the faith of man is unstable, apt to be carried away, with the light of error, from the true rocke of rest.

For the better informing the judicious Reader, in the true knowledge both of the first, and likewise of the two last Covenants made by God with man : I doe premit this certaine Theologicall ground, arising immediatly from the truth of the sacred word, most necessarily to be first set downe.

The word of God in the Scripture is taken in a twofold sence : first, the word is taken for the infinite word, infinite power, life, light, righteousness ; necessarily implying the essentiall power of the naturall life of the humane nature of the word : man the son of God before all time, as he is man the son of God, begotten of the seed of the woman in time : second person of the glorious Trinity.

By the word in this sence (before the word was made flesh of the seed of the woman) heaven, earth, the hoast of both (to wit man and the creatures) were created in the beginning of time : and in this sence, the word is incommunicable to all the creatures created by the word.

Secondly, the word is taken for the image of the infinite power of the life of righteousness of the word : necessarily implying the image of the power of the naturall life of the humane nature of the word : and in this sence, the word is called the word of the power of righteousness : and the word in this acception, is communicate to man, and that after a twofold maner.

First, the word of the power of the life of righteousness (necessarily implying the power of the naturall life of the word) is eternally written in the heart of man. Secondly, the word of the power of life of righteousness (necessa-

rily implying the power of the naturall life of the word) is objected to the externall senses of man , and by the sound of the word written (as it were) in the sense of hearing. This power of the word of righteousness, both as it is internally written in the heart of man, and as it is objected to his externall senses, is twofold.

The first power of the word (as it is internally written in the heart of man) is the power of the life of righteousness, necessarily implying the power of the naturall life of the word. By the immediate power of the word (thus written in the heart of man) man is enabled to live the life of righteousness, and the naturall life of man ; for without the power of naturall life, man can no way live the life of righteousness: and in this sense it is said, that in him we live, in him we move, in him we have our being, that is in the word : for by the immediate power of the word written in the heart of man, (as it is the image of the infinite word, power, life, and being it selfe) man doth live, move, and hath his being, in his severall state and condition. Joh. 1. 4.

The second power of the word of righteousness (as the word is internally written in the heart of man) it is the commanding power of the word. For the word of righteousness in this sense, is the word of the law of righteousness, internally commanding the heart of man (which is the center and originall of all the powers of man, as he is man) commanding man to produce the workes of righteousness, according to the law of righteousness, as man (by the first power of the word written in his heart) is enabled to live the life of righteousness. For according to that Theologicall Principle ; As God doth command the action of his creature, so before, or in, and with the command, God (in his justice) doth inable his creature, with the power of action to fulfill his command. As the word of righteousness is objected to the externall senses of man, it is taken in a twofold sense.

First, the word of the power of life of righteousness (necessarily implying the power of naturall life of the word) is taken for the word of promise, whereby God doth covenant with man, to grant the eternall continuation of the life of righteousness (necessarily implying the naturall life of the word to man) as man is inabled to live that life, by the power of the word written in his heart, which is called the word of eternall life.

Secondly, as the word of righteousness is objected to the externall senses of man, it is taken for the word of the seventh dayes rest of the law of righteousness, implying the command of the whole law. And the word of the seventh dayes rest of the law, in this sense, hath likewise a twofold power.

The first power of the word of the seventh dayes rest of the law, it is the power of command : for in this sense the word of God is the command of his law

law of righteousness, commanding the obedience of man, by his workes of righteousness, to fulfill the command of his law of righteousness, as man is enabled to live that life, by the immediate power of the word of the law written in his heart. And in this sense, Gods word is said to be a law to man. For all the commands of God, (righteousness it selfe) by his word, are the necessary commands of his law of righteousness: and all the commands of the law of God, are the necessary commands of the word of the seventh dayes rest of the law which doeth necessarily imply the command of the whole law of God. Gods command therefore to Adam, commanding him to abstaine from eating of the fruit of the Tree of Knowledge of good and evil, was the necessary command of the word of the first seventh daies rest of the law of righteousness.

The second power of the word of the seventh dayes rest, is the power of life of righteousness, necessarily implying the power of the naturall life of the word: and this power of the word of the seventh dayes rest, is by the immediate blessing of the seventh dayes rest, which is due by the law, to the seventh dayes worship and man: necessarily implying, his fulfilling of the whole law, for the seventh day is blessed for man: and the seventh day is sanctified for Gods worship by man; by the immediate power of which blessing, of the seventh dayes rest, man doth rest in the injoying of the word of promise.

The word of the law therefore written in the heart, and the word of promise, and the word of the seventh dayes rest, are really one: for by the word written in the heart, man doth live the life of righteousness: and by the word of promise, God doth promise the eternall continuation of that life: and by the blessing of the word of the seventh dayes rest, man doth rest in the injoying of his life of righteousness: and the word in this threefold sense, is the image of the righteousness of God, the infinite life of righteousness.

But yet as there is a reall unity, in the word written in the heart, in the word of promise, and in the word of the seventh dayes rest: so there is a formall difference. For the word of the Law written in the heart, is formally the word of the power of life: and the word of promise, is formally the word of eternall life, whereby the eternall continuance of the power of the word in the heart is promised: and the word of the seventh dayes rest, is formally the word of eternall rest, for by the eternall blessing of the word of the seventh dayes rest, man doth rest in the injoying of the word of promise, wherby God doth fulfill his promise to man, and therefore called truth. And this is the reason, that, as in the word of promise, the covenant is established between God and man, upon the word of the seventh dayes rest; the covenant and the word of the seventh dayes rest, are really one, but of a formall difference.

The reall unity of both, is in this, that the word of promise (which is the

word of eternall life) is by the eternall blessing of the word of the seventh dayes rest. And the formall difference of both, is in this, that God and man, (in the word of promise) are formally and mutually obliged by covenant, but man is only formally commanded by the word of the seventh dayes rest, of his law of righteoulnesse. For God in the word of promise, doth bind and oblige himselfe to man by covenant, to grant the eternall continuation of the life of righteoulnes, which man doth injoy, by the power of the word written in his heart. And because this eternall continuation of the life of man, is by the eternall blessing of the word of the seventh dayes rest, therefore God doth mutually bind and oblige man by his covenant, to fulfill the command of his seventh dayes worship (implying the fulfilling of the whole law) after that formall maner as God hath manifested himselfe, to be worshipped by man, by the word of his seventh dayes rest: and this obligation of man by covenant, is both upon the promise of eternall life, and also upon the promise of eternall death.

By the light of the word therefore of every severall seventh dayes rest; first we are led in the knowledge of the state and condition of man, with whom the covenant is made. For the word of the seventh dayes rest, and the word of the law written in the heart, (whereby man doth live) are really one: Secondly, by this light we are led in the knowledge of the covenant, which is alwayes really one, with the word of the seventh dayes rest. For the word of promise, is fulfilled by the eternall blessing of the word of the seventh daies rest, whereon the condition of the covenant doth depend. Now because, by covenant, man is bound and obliged to the command of the law of righteoulnes, both upon the promise of eternall life, and eternall death, according to the merit of man: The law of G O D, is therefore sayd, to have a twofold reward, (to wit) the blessing of eternall rest to the merit of the obedient, and eternall death to the merit of the disobedient, which is called the curse of the law; though eternall death be properly and immediately by the covenant, for the law of God (in its proper nature) which is the image of his righteoulnes, doth command the obedience of man only, upon the eternall blessing of the seventh dayes rest, and not upon eternall death. And therefore we see, that the curse of the Law, is not set downe in the Decalogue.

But because as the covenant is established upon the immediat command of the word of the seventh dayes rest, of the law of righteoulnes, it is the image both of the righteoulnes, and justice of God, rendring to man according to his merit. For this cause the law commands man, both upon the blessing of the word of the seventh dayes rest, and upon the curse of disobedients; and therefore though by covenant it be left to the freedome of mans election, to

live the life of righteousness, according to the command of the law of righteousness, and to merit eternall life, by his obedience ; or eternall death by his disobedience : yet as the covenant is established upon the immediate command of the words of the seventh dayes rest of the law of righteousness, the obedience of man is both obliged and commanded , upon the eternall blessing of the seventh dayes rest, and upon the inevitable curse of eternall death.

By the light of this Theologicall infallible ground , (arising from the light of the truth of the sacred word) the judicious Reader is led in the knowledge of the three covenants made by God with man ; which are linckt together, as it were, in a chaine, as may appeare by the subsequent declaration of this tractat. First therefore of the first covenant made by God with man.

CHAP. II.

Of the created perfection of the intellectuall nature of man, and of the immortality of the soule.

BEcause the first covenant doeth necessarily presuppose the first estate of man, with whom the first covenant was made : This first Booke therefore shalbe divided into these two parts : The first shall contain the declaration of the first estate of man. The second shall contain the declaration of the first covenant.

The first state of man, was the created state of man , the last created of all creatures ; whose creation doth presuppose the whole workes of the creation, which is the very first period of the exercit act , of the sacred decree of predestination ; exercit by the infinit essentiall word immediately.

As for the knowledge of the first estate of man, it must necessarily arise from the light of the word of the first seventh dayes rest. For the word of the first seventh dayes rest of the law of righteousness, and the word of the law first written in the heart of man , are of one reall life and light. For as the word of the first seventh dayes rest of the law of righteousness, was the word of the eternall rest of righteousness, (by the eternall blessing of the first seventh dayes rest) so the word of the law of righteousness, first written in the heart of man, was the word of the power of the life of righteousness, necessarily implying the power of the naturall life of the word. For by the immediate power of the word thus written in the heart of man , man was inabled to live the life of righteousness, & to live the naturall life of man in his first state & condition.

But as man of all creatures, was last created, so man was the ornament, perfection, and (as it were) the master piece of the workes of the creation. For of all the creatures created by God , the creation of man was the most rare

and curious worke. And though it be sayd, That man was made a little lower then the Angels (to wit, in the perfection of glory :) yet the perfection of mans creation was superiour to the creation of Angels: for all creatures were either intellectuall or corporall. But that two so strange differing natures, should be essentially united in the nature of man, it is the wonder of nature it selfe. All the creatures therefore being perfectly created, man (the ornament of the workes of the creation) was created in the state of humane perfection. This created perfection of man, was the perfect life of righteousness, necessarily implying the perfection of the naturall life of man.

This perfection of man did arise from the perfection of the word of the law first written in the heart of man : for in and with the immediat act of the creation of man, as the word of the law of righteousness, was spiritually and immediatly written in the soule, essentially united to the heart, so by the same immediate act of the spirituall writer, the word of the law (as the law is spirituall) was actually and spiritually enlightned, by the spirituall light of his holy spirit in the soule of man. By the power of which sanctifying light, the heart of man (to which the soule is essentially united (was by the same immediate act) sanctified with the spirituall action of holines. By the immediate sanctifying power of the word, thus actually and spiritually enlightned, man was enabled to live the perfect life of righteousness and holines ; wherby man was a perfect naturall and spirituall man, and the perfect image of righteousness and holines. And this was the first state and condition of man, with whom the first covenant was made by God.

Man therefore (by the perfection of his creation) was of a twofold perfection. The first was the naturall perfection of man : the second was his spirituall perfection. Of this twofold perfection of man, briefly, so far as concerneth the subject in hand. And first, of the naturall perfection of man, and next of his spirituall perfection.

The naturall perfection of man, doth consist in the essentiall union of the intellectuall and sensitive nature of man. First therefore of the created perfection of the intellectuall nature of man, abstractly: and next of the created perfection of the sensitive nature of man, and of the essentiall union of the two natures. The created perfection of the intellectuall nature of man, is in the perfection of the soule of man : and the perfection of the soule, is from the perfection of the naturall power of the life of the word : which the perfection of the spirituall life of the word, doeth necessarily imply. For the word is spiritually and immediatly written in the soule of man, as it is the image of the infinite word, infinite power, perfection, life, light, righteousness, truth, and eternity it selfe. By the immediate naturall power of the word, thus immediately

mediately written in the soule of man, the soule doth live, move, intellectuallly; and hath its perfect eternall state of intellectuall being, as the word (immediately written in the soule) is perfect and eternall, the soule of man therefore was created as perfect a true eternall spirit in the humane sphere, as the Angelicall spirit in the Angelicall sphere: for both as they are created spirits (of a simple immateriall substance) doe live, move, intellectuallly, and have their eternall state of intellectuall being, by the same reall power of the word, spirituallly written in the intellectuall spirit of both, though after a differing manner. And though the intellectuall soule of man, while it is in the essentiall union with the sensitive nature, doth act by the mediate, organicall sensitive powers, yet the soule (in its intellectuall operations) doth advance it selfe above all sensitive power, and doth exercise its intellectuall operation, without the help of any sensitive organ. And therefore Aristotle (that true light of all Philosophicall truth) doth peremptorily affirme, that it is not to be fained or imagined, that the soule of man (in its intellectuall operations) doth use the help of any sensitive organ, but that is meerely independent from any sensitive organ. And consequently, I doe necessarily conclude, that the soule of man is likewise independent from any sensitive organ in its being. For according to that Philosophicall principle; The maner of the creatures action, doth necessarily follow the creatures being. The intellectuall soule of man therefore, being independent from all sensitive organ, both in being, and in intellectuall operation, the soule of man is separable from all sensitive power, and consequently immortall. And though, while the soule is in the essentiall union of both the natures, the understanding faculty of the soule doth depend objectively upon the sense of phansie, yet the dependence is but an accident and not essentiall. And though Aristotle doth affirme (and that most truly) that in the act of understanding, the *species* of the eternall object being received in the understanding, doth become one with the understanding, (for in this union doth consist the understanding of the received *species*) yet this union is likewise accidentall and separable; for otherwise the understanding should stand alwayes affected, which is repugnant to all Philosophicall truth.

Heere by the way, the judicious Reader may observe the prerogative of the soule of man, above all sublunary formes, informing the materiall compositt. For as all other sublunary formes doe arise from the materiality of the compositt, so they doe stand and fall with the compositt; but though the intellectuall soule of man (which is the first act of man, as he is man) doth essentially informe the sensitive materiall nature of man: yet the intellectuall soule being every way independent in being, from the sensitive body, and no waies arising from the materiality thereof, is separable from the sensitive body, and consequently immortall.

Because

Because the immortality of the soule, is a most concerning fundamentall point of faith, and a maine fundamentall point of this tractat, for the Readers more full satisfaction, I referre the truth of the point from the truth of the sacred Word.

First, the intellectuall soule of man, (humane spirit) is begotten by the eternall father of spirits: as the father therefore is eternity it self (to speak with the Schoolmen) both from the part before, and from the part after, that is without all beginning or ending, excluding all quantitative termes of time; so humane spirit begotten of the eternall father, is eternall from the part after. For though the soule of man hath its beginning from the eternall father, yet the soule of man (humane spirit) is without all ending with the father. This begotten humane spirit by the eternall father, (since the creation) is by the eternall fathers immediate concurring with the sensitive body, while as the sensitive body commeth to such sensitive perfection in the wombe, as the high elaborate vitall spirits of the heart, doe appetite the intellectuall information of the soule. For in that point of time, the eternall father (as he hath obliged himselfe by covenant) doth concur, and by the immediate power of the word doth unite the intellectuall nature and spirit of man, elaborate to the vitall spirits of the heart: from whence the life of man, as he is man, is diffused to all the parts and powers of the sensitive body. By this intellectuall information, the infant in the wombe, is man, and in the prefixed time of birth, brought forth man in the world, by man female, the woman.

Secondly, the intellectuall soule of man (humane spirit) is of the same spheriphicall sphere, with the humane spirit of the Lord Jesus Christ, begotten of the same eternall Father. The soule of man therefore (humane spirit) is eternall and immortall.

Thirdly, the Lord himselfe doth affirme, Luke 12. 4. That the soule of man (humane spirit) cannot be killed: and consequently the soule of man is eternall and immortall.

Fourthly, God is not the God of the dead, but of the living. Mark. 12. 27. The soule of the very reprobate therefore, though eternally tortured in hell, and ever dying, yet the soule must live in that eternall dying.

Fifthly, the soule of man, by the commanding power of the eternall word (spiritually and immediately written in the soule) is eternally bound and obliged to the command of the Law of God, which is eternall: the soule of man therefore, and the law of God, are necessarily coeviternall one with another.

Sixthly, the twofold reward of the law is eternall, as the law of God is eternall, which is due by the law to man, according to the merit of man. The soule of man therefore, by the immediate power of the word of the law writ-

ten in the soule of man must bee enabled to receive the eternall reward of the law, according to the merit of man, or the eternality of the reward of the law, and consequently the law it selfe must perish, (which is blasphemy to affirm.) And as in this eternality of the reward of the law, the comfort of the faithfull departing this life doth rest: So in this eternality of the reward of the law, the fearefull horror of the reprobate departing this life doth arise: for in the point of the dissolution of the soul of the faithfull, from the sensitive body, (by reason of the eternality of the reward of the law) as the humane spirit of the faithfull in that instant of time is necessarily and actually united to the mynsticall head the Lord Iesus Christ, (according to the inseparable union of the faithfull, to the Lords merit in this life,) where the soule rests, and doth actually enjoy all heavenly happinesse in the mynsticall head, which is the promise of eternall blessing of the word of the Evangelicall seventh daies rest, of the law of righteousness of faith: So in the point of the dissolution of the humane spirit of the reprobate, from the sensitive body: the soule of the reprobate in that very instant of time, is as necessarily united to eternall death, and to the fearefull torture of the unquenchable fire of Gods consuming wrath, which is the promise of the eternall curse of the Evangelicall law of righteousness of faith, for as there is no intermission of time either for the actuall injoying of the Kingdome of glory, by the humane spirit of the faithfull, howsoever the faithfull doth depart this life, according to our Saviours word, this night shalt thou be with me in paradise: *Luke 23.43.* So there is no intermission of time for the actuall suffering, of the cursed horrors and tortors of the state of the reprobate, howsoever the reprobate departs this life, for heaven and Earth must perish, before one jot or tittle of time of the law doe perish. And this is the estate of the faithfull and of the reprobate, howsoever they depart this life, till the great day, when the soule being reunited to the sensitive body, as the soule and body of the faithfull, is actually glorified by the enjoying of the reward of the law in the full extent, by an incorruptible crowne of glory: So the soule and body of the reprobate, are cast downe to the eternall unquenchable fire of the eternall lake.

If the most wicked, were truly instructed, in the immortality of the soul, and in the necessity of the sustaining, of the fearefull tortors of the soul, so soon as they depart this life; they would not make such hast to hasten their tortors, by laying violent hands on themselves, and to be so easily led with the Devils temptations; for this misery comes chiefly by ignorance, whereof the Devil takes such occasion, to lead wretched man so long by his damnable darkness, till by continuance in sin and wickednesse, God give him over to a reprobate minde. And now to returne to the point in hand.

As by the naturall power of the life of the word immediatly written in the soule, the soule doth live in its intellectuall being; So in that life, is the intellectuall light of the soule, whereby the understanding is only produced in act in the intellectuall operations of the soule, for without this light, all the created light of God, cannot produce the understanding and will, in act, in the intellectuall operations of the soule. And therefore *Aristotle* doth affirm, that it is as impossible, for the understanding to be produced intellectuallly in act, without this pure light; as for the sense of seeing, to be produced sensitively in act without the light of the Sun, or some materiall light. And from this intellectuall light of the soul of man, man is said to be an intellectuall creature. And this is that very reall light, which *Aristotle* did ascribe to his intellect agent; for though *Arist.* was ignorant of the writing of the word, either in the soul or in the heart of man; yet *Aristotle* did truly apprehend both the intellectuall light of the word in the soule, and the rationall light of the word literally written in the heart of man. And *Arist.* doth call his intellect agent, a divine and an eternall light: And consequently and necessarily *Aristotle* did acknowledge the intellectuall soule of man to be immortall.

But *Aristotle* did never affirme, that the intellect agent (contrary to all Philosophicall truth) doth enlighten the *species* of the externall sensitive object, received in the sense of phansie, which miserable assertion of some ignorant pretended moderne naturall Philosophers, did beget that damnable opinion of the mortallity of the soule.

And so much for the created perfection of the intellectuall nature of man. Next of the created perfection of his sensitive nature.

C H A P. III.

Of the created perfection of the sensitive nature of man: And of the essentiall union of the intellectuall and sensitive nature.

THe declaration of the created perfection of the sensitive nature of man, is a point of no small difficulty; because the sensitive nature of man, is mixed with the intellectuall nature, as man is man intellectuall and sensitive; which created perfection, of the sensitive nature of man, doth surmount the perfection of all the sensitive creatures created by God: for first, though some sensitive creatures doe exceed the sensitive nature of man in the degree of some particular sense; as the Eagle or Falcon, in the sense of seeing, the Spaniel or Hound, in the sense of smelling: yet in the compleat perfection of all the internall and externall senses; no sensitive creature doth come neare the perfection of the sensitive nature of man.

Secondly, all other sensitive creatures (beside man) by the act of the senses, are said properly to sent the externall sensitive object: but man by the act of his senses is properly said to know the externall sensitive object; of which

sensitive knowledge, all other sensitive creatures are incapable.

The declaration therefore, of the sensitive perfection of man, is both Theological and Philosophicall; for though the power of life and light of the sensitive nature of man (according to the truth of naturall Philosophy) do proceed immediatly from the braine; yet that life and light, doth proceed originally from the heart, and from the naturall power of the word literally written in the heart of man, as hee is man intellectuall and sensitive, the declaration whereof is proper to the Theolog.

But because we cannot attaine to the knowledge of perfection of the sensitive nature of man (being a mixt nature of the intellectuall and sensitive nature) without the knowledge of the essentiall union of the intellectuall and sensitive nature of man, which is by the power of the word written in the heart of man: briefly therefore of this essentiall union.

As the eternall Father of spirits (by the immediate power of the word) doth unite the intellectuall soul humane spirit, to the vitall spirits of the heart; so the twofold power of the life of the word, is written and as it were imprinted in the heart of man, which is the fountain and originall of the life of man.

The first power of life, is the naturall life of the word written in the heart of man, as it is the image of the eternall life of the infinite word. And this power of naturall life, is diffused from the heart, to all the powers of man, as he is man intellectuall and sensitive.

The second power of the life of the word (written in the heart of man) is the power of the life of righteousness: and this power of life is diffused from the heart to all the powers of man proceeding from the will of man, as he is man intellectuall and sensitive; whereby the naturall man is inabled with the power of the life of righteousness to live according to the literall command of the law; that is, according to the letter of the law of the word of the seventh dayes rest, implying the command of the whole law of righteousness. And as from the power of the word thus written in the heart: man is inabled with the twofold power of life: so by this twofold power of life, man is inabled with a twofold power of light, the first is the naturall light of man, the second is the light of righteousness. And therefore it is said, *That in it was life, and that life was the light of man in it*, Joh. 1.4. that is in the word, as it is the power of the image of the infinit word (life and light) written in the heart of man: First therefore of the naturall life and light of man, as he is a naturall man, intellectuall and sensitive by the naturall power of the word written in his heart: And next of his life and light of righteousness.

This naturall light proceeding from the naturall life of man, is called the rationall light of man: And from this rationall light (which is a mixed light)

man is said to be a rationall creature. - As from the pure intellectuall light of the soule, man is said to be an intellectuall creature.

By this rationall light (proceeding from the naturall life of man, as hee is man intellectuall and sensitive) as the naturall understanding of man, is rationally produced in act to understand the *species* of the externall sensitive object received in the understanding: so his sensitive powers are produced in act, to know the externall sensitive object rationally. And the externall light whereby the externall sensitive object is actually enlightened to bee apprehended by the act of the senses of man, is the naturall light of the creatures, created for man, as the light of the Sunne, Moon, Stars, the light of fire, and such like; whereby the sense of seeing is produced rationally in act. So is found to the sense of hearing, relish to the taste, odour to the smelling and taction (if I may use the terme) to the tactive sense, all arising from the severall nature of the creature, and proportionate to the severall externall sense of man; which naturall light of the creatures is really one with the naturall light of the words in the heart of man, though of a formall difference; the one formally naturall, the other formally rationall. And as the creatures were created for man; so man and the creatures were continued in the state of their created perfection, by the immediat blessing of God by his word of the first seventh dayes rest of the law of righteousness, while man did stand in the perfection of his obedience to the commands of God; for it is by the only immediate blessing of the word of the seventh dayes rest, that God doth give the influence of his blessing to the naturall life and light of man, and to the creatures created for man, and to the spirituall life and light of man.

By this rationall light, the understanding of man (as he is man intellectuall and sensitive) is rationally produced in act, by the three operations of the act of the understanding according to *Aristotle*; the first whereof is the apprehension of the simple termes of the *species*, of the externall sensitive object received in the understanding, as the received *species* doth represent the truth of the sensitive externall object. The second, is the compounding of things inseperable, apprehended in the received *species*, and the dividing of things separable. The third is in discurring (and as it were) running from the things apprehended and knowne in the received *species*, to conclude things unknowne. And from this last operation of the understanding, the rationall act of the understanding is called discursive. And the conclusion inferred by this discursive act, is only probable; and hence doth arise the formall difference of the act of the understanding of man (as he is man intellectuall and sensitive) and of the act of the understanding of man, as he is intellectuall: for the rationall discursive act of the understanding, is formally probable; in-

inferring only a probable conclusion, called Opinion. But the intellectuall act of the understanding, is formally necessary definitive and scientificall, equall with the perfect demonstration called Science.

But the rationall light, whereby the rationall and intellectuall act of the understanding is produced in act, is one reall act light, though the one (to wit, the intellectuall light) bee a pure unmixed light, which is the naturall light of the word, as is immediately written in the soule, and the other a mixed light, proportionate to the rationall act of the understanding, and senses of man. To make this appear by a familiar example of the Sun.

As the Sun is placed in the midst of the planets, the three superiour planets are inlightened by the pure light of the Sun, whereby they give downe the influence of their severall natures to the sublunary creatures. And as the Sunne doth passe through the orbs of the three inferiour planets through the region of the fire, and the three regions of the aire; the light and heat of the Sun is mixed, qualified and proportionate to the temper of the severall natures of the sublunary creatures.

As this twofold light therefore of the Sun, is really one; so is the light of the word, written in the soule and heart of man (which is the image of the naturall life and light of the Son of righteousness) really one.

Next of the light of man proceeding from his life of righteousness.

By the literall light of the word in the heart of man (which is the light of the letter of the Law) the understanding of man (as hee is man intellectuall and sensitive) is literally produced in act, according to the letter of the Law of righteousness, implied in the command of the word of the seventh dayes rest of the Law of God: for the literall light and command of the word of the seventh dayes rest, and the literall light and command of the word of the Law of righteousness, written in the heart of man is one reall light and command. And this light of the word written in the heart of man (as it is the light of the word, as the word is a Law to man) is (as it were) a great lampe of light, set upon a table in the heart; enlightning all the *species* of the externall sensitive objects as they are received in the understanding.

By this great light, first man is inabled by the act of his understanding (as he is man intellectuall and sensitive) to discern and to judge, the *species* received in the understanding, by the act of his mediate senses, whether the sensitive object be apprehended by the senses, inlightened by the light of the Law; or whether it be apprehended by the act of the senses, inlightned by the false adultrous light of Satan, whereby Satan doth continually betray man to transgress the Law of God.

Secondly, by this great light (as it is the light of the word commanding man, really one with the light and command of the word of the seventh dayes rest of the law of righteousness) man is inlightened to understand, that he is commanded to reject the *species* of the sensitive object, inlightened by the false adulterous light of Satan (which is alwayes contrary to the command of the Law) and to apprehend the *species* inlightened by the light of the Law, at his pleasure. And this is that great light which is called the light and Law of conscience.

As by the power of this great literall light in the heart of man (really one with the literall light of the word of the seventh dayes rest of the Law) the understanding of man (as he is man intellectuall and sensitive) is literally and morally produced in act; So by the power of this light, his senses are literally & cognoscitively produced in act to know the externall sensitive object by the literal sensitive light of the word of the seventh dayes rest of the Law of righteousness; for the literall light of the Law (which is by the sound of the word) doth necessarily begin at the externall senses. And therefore (since the fall and redemption of man) faith, which is morall faith, is said to bee the hearing of the word.

But because it is in the freedome of mans election by the act of his senses (proceeding from the free act of his will) to apprehend the externall sensitive object inlightened by what light soever; therefore God by his Covenant doth only binde and oblige man to live this life of righteousness according to the literall light of the word of the seventh dayes rest of the Law of righteousness. As man is enabled to live the life of righteousness by the immediate power of the word written in his heart: But God by his Covenant doth not formally command man to live the life of righteousness, but leaveth it to the freedome of mans election by his obedience to the command of the word of the seventh dayes rest of the Law either to choose eternall life by his obedience, or eternall death by his disobedience.

The reason is, because the life of righteousness doth immediately proceed from the act of the will, which is the act of the soule of man, which cannot bee necessitate by any command whatsoever, for the will of the soule is created with the perfection of such contradictory and specificall freedome, as all the created powers of God are not able to necessitate or enforce the free act of the will by any meanes under the heavens, though the act of the will as it is intellectuall and sensitive may be externally coerced) for as the will cannot be killed; so the will can neither bee necessitate by any command. But as the Covenant is established upon the
immediate

immediate command of the word of the seventh dayes rest of the Law of righteousness; the workes of righteousness according to the Law, are commanded both upon the eternall blessing of the seventh dayes rest, and upon the curse of eternall death, the first and immediate command whereof, (as the seventh day is the great command of the Law) is the seventh dayes commanded worship; implying the command of the whole Law, which doth both oblige and command man to worship God in the truth of his promise; for by the eternall blessing of the seventh dayes rest, the word of promise is alwayes fulfilled according to the obedience of man; or by the inflicting of the curse of eternall death upon the disobedience of man, to the command of his word, his promise is likewise fulfilled: for it is all one for God not to fulfill his promise by his Covenant, as to be no God. And this is the first reason of Gods essentiall attribute of truth, and that his word (which is his immediate image) is called truth.

The literall command of the Law arising from the letter of the Law, is called (by the Theologs) the morall command of the Law; and therefore the word of the seventh dayes rest, (implying the command of the whole Law of righteousness) is called the morall Law of God, obliging and commanding (as it were) the manners of man to God and to his image man; as the voluntary action of man doth concerne God, or his image man; and from this morall denomination of the Law, the voluntary action of man, whether by his obedience, or disobedience to the command of the Law, is said to bee formally morall, for both are equally the exercise act of the Law, and to both the reward of the Law is equally due by the Law, according to the merit of mans obedience, or disobedience to the command of the Law: from this morall denomination likewise of the Law, the literall light of the Law is called the morall light of the Law; for a formall difference between the literall and morall light of the Law (arising immediatly from the letter of the Law) and the spirituall light of the Law, which is the immediate light of the holy Spirit. And from this morall denomination of the literall light of the Law (since the fall, and redemption of man) faith (arising from the morall light of the Law) is called morall faith, for a formall difference of morall faith from spirituall faith which doth arise from the immediate spirituall light of the holy Spirit, in the immediate act of regeneration.

C H A P. IV.

Of the created spirituall perfection of man.

THe intellectuall and sensive nature of man, being thus essentially united in the heart (by the immediate power of the word) inabling man with the power of naturall life, and with the life of righteousness; God (in and with the immediate act of the creation of man) did inlighten the word of the Law of righteousness (spiritually written in the soule of man) with the spirituall light of his holy Spirit; sanctifying the heart of man (to which the soule is essentially united) with the spirituall life of holiness.

By the immediate power of this spirituall life and light (really one with the spirituall light of the word of the first seventh dayes rest of the Law of righteousness) *Adam* was enabled with the perfection of the spirituall understanding, of the command of the word of the first seventh dayes rest of the Law; and to frame his spirituall life of righteousness and holiness, according to the perfection of the command of the Law, which is the spirituall command.

By this perfection of spirituall life and light, *Adam* was the perfect image of righteousness and holiness, and a perfect spirituall man. And this is the image of righteousness and holiness, which the Apostle exhorts to bee renewed in the Ephesians and Colossians, which was lost by *Adams* fall.

Adam therefore being created in this state of naturall and spirituall perfection; the word of the first seventh dayes rest of the Law of righteousness (implying the command of the whole Law) was objected to *Adams* externall senses (by the power of the word of the first seventh dayes rest) commanding *Adam* according to the spirituall light of the word of the first seventh dayes rest of the Law (really one with the spirituall light and command of the word of the Law of righteousness in his heart) to worship God upon the seventh day of the Law of righteousness. As God did manifest himselfe by the word of his first seventh dayes rest from the workes of the creation. And in that commanded spirituall worship, commanding *Adams* spirituall obedience (by his spirituall workes of holiness) to fulfill the command of the Law of righteousness, according to the spirituall light and command of the word of the first seventh dayes rest, to whose perfect worship and obedience, the eternall blessing of the word of the first seventh dayes rest, was due by the Law of God.

By this light of the word of the first seventh dayes rest of God, from the workes of the creation: *Adam* (by the perfect act of his spirituall understanding)

standing) did perfectly apprehend God, to bee the Creator of Heaven, of earth, of man, of the creatures, and that by the immediate eternall blessing of the first seventh dayes rest of God; the world, man, and the creatures, were continued and preserved in the perfection of their created estate: And upon the immediate command of the word of the first seventh dayes rest (implying the command of the whole law of righteousness) the first Covenant was made with man, afterward to be declared.

As *Adam* by the spirituall light of his understanding (really one with the spirituall light of the word of the seventh dayes rest) did perfectly understand God; as God revealed himselfe to Adam by the word of his first seventh dayes rest, (wherein the perfection of Adams understanding of God did consist,) so Adam by the created perfection of his spirituall action of holinesse, did adequate the perfection of the command of the Law, as Adam was first obliged to the Law of God; for if Adams spirituall action of holinesse, had not been of equall power with the perfection of the command of the Law, (which is in the spirituall command) and the first Covenant, being established upon the immediate command of the word of the first seven dayes rest of the Law, both upon the eternall blessing of the first seven dayes rest, and upon the curse of eternall death, Adam could never have fulfilled the perfection of the command of the Law, but must have necessarily fallen under the curse of eternall death, which had been most high injustice in God, in binding and obliging (his intellectuall creature) man, to a law (upon the curse of eternall death) above the power of his obedience, by his spirituall action of holinesse, for it was only by Adams spirituall action of holinesse, that the law was to be fulfilled; for though Adam was created with the power of morall action, yet while Adam stood in his state of perfection, Adams morall action was not actuall; neither could his spirituall action of holinesse be called formally and properly morall; which denomination is extended both to the obedience and transgression of the Law, as hath been formerly declared: Adams morall action therefore was not actuall, till the Law of righteousness was transgressed by Adam; and then Adams morall action was actuall, and formally morall, and morally evill, and the greatest evill that ever was or can be committed by man.

Now as Adam (by the perfection of his spirituall understanding of the word of the first seventh dayes rest of the Law of righteousness) did perfectly understand God, as God revealed himselfe to be honoured and worshipped by his rest from the works of the Creation: So Adam by the perfection of his naturall understanding must needs apprehend the being, power, perfection, goodnesse, life, light, knowledge, understanding, wisdoms in himselfe and

the creatures, to flow from the infinite perfection of the Creator, whereby Adam was led in the understanding of the essential Attributes of God, which essential understanding of God in Adam must be imperfect, God as he is essential being infinite and incomprehensible; Adams perfect understanding of God therefore was perfected by the perfection of his spirituall understanding of the word of the first seventh dayes rest, as God did manifest himselfe to man, to be understood and worshipped by man, for God can no otherwise be comprehended by the act of the understanding of man or Angel, but after that formall manner that God doth manifest himselfe, to be understood and worshipped by either.

And so much briefly of the created, naturall and spirituall perfection of man, with whom the first Covenant was made by God, which is the contents of the first part of the first Book.

Before we come to the second part, an objection must be removed.

CHAP. V.

Of a threefold comparison between the created, naturall, and spirituall perfection of the first Adam, with the naturall and spirituall perfection of the second Adam.

IT is said, That the first Adam was made a living soule, a naturall man, and from the earth earthly, 1 Cor. 15. 45. 46, 47.

Adam therefore was not created in the state of naturall and spirituall perfection, neither could he be created the image of righteousness and holiness, or a true spirituall man. I answer briefly to the Objection.

The Apostle (in these three verses of this chapter) doth make a threefold comparison between the first and second Adam.

The first is in the 45. verse, the sense whereof is this, The first Adam was made a living soule (to wit, to live the perfect life of righteousness, necessarily implying the perfection of his naturall life,) but the second Adam was not only made a living soule, but likewise a quickning spirit, where the power of the naturall and spirituall life of the first Adam is compared with the power of the naturall and spirituall life of the second Adam.

The first Adam by the power of his naturall and spirituall life, was not able to quicken himselfe, or any man else, being dead; but the second Adam by the power of his naturall life, in sustaining the cursed death of the Crosse, did redeem the first Adam, and all men condemned and dead under the curse of the Law by eternall death in Adam their head; for the transgression of the Law by Adam, and by the infinite power of his Resurrection from the dead, did

did raise up Adam, and all men condemned and dead in Adam their head, quickning and reconciling all men (by the price of his blood) to the love and favour of God for that first sinne.

The first Adam therefore (notwithstanding of his naturall and spirituall perfection) in respect of the second Adam, may be truly said to be but a living soule, and not a quickning spirit.

The second comparison is in the 46. verse, where the spirituall perfection of the first Adam is compared with the spirituall perfection of the second Adam; the sense of the words is this.

Though the first Adam was created in such spirituall perfection, yet his spirituall perfection was not essentiall, but habituall and conditionall: But the spirituall perfection of the second Adam (the Lord Jesus Christ) is Essentiall; and therefore the first Adams spirituall perfection in respect of the second Adams essentiall perfection, was but the perfection of a naturall man, as the spirituall perfection of the second Adam was the essentiall perfection of an essentiall spirituall man, the eternall Sonne of God, begot of the seed of the woman in time.

The third comparison is in the 47. verse, where the humane sensitive nature of the first Adam is compared with the humane sensitive nature of the second Adam: The sense of the words is this.

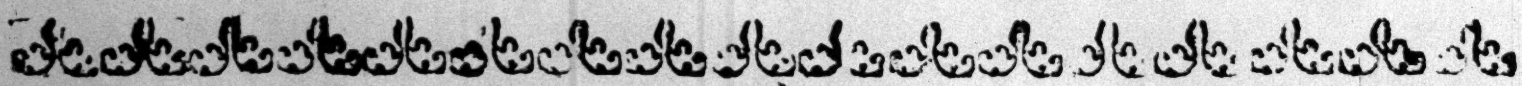
The first Adam as he is man sensitively, was created of earthly principles immediately, and therefore from the earth earthly; But the second Adam as he is man sensitively (Christ Jesus the naturall Son of God) was begot of the sanctified seed of the woman immediately, and every way from the heaven heavenly, in respect of whose humane sensitive nature, the humane sensitive nature of the first Adam, may be said to be from the earth earthly; for though the first Adam was created in the state of such naturall and spirituall perfection, yet he must have lived eternally upon earth, by covenant.

Here by the way, whereas the Apostle saith, that the first man was from the earth earthly; the words must not be taken in the literall, but in the spirituall sense, which is this: The first man was from the earth, to wit, as he is sensitive, for otherwise we conclude the living immortall soule of man to be from the earth, in which sense the wicked wrests this place to their eternall damnation.

The Apostle therefore (in this part of the chapter) doth not speake simply of the created naturall and spirituall perfection of the first Adam, but comparatively with the essentiall, naturall, and spirituall perfection of the Lord Jesus Christ, second person of the glorious Trinity; for otherwise the first Adam is affirmed by the Apostle himselfe, to be created after the image of right-

teousnesse and holinesse, which is the image of God infinite, righteousness and holinesse, for the created perfection of man was such, as Moses in the history of the Creation of man, can hardly finde words to expresse the perfection of his Creation, saying, Let us make man in our owne image; let us make man according to our owne likenesse: Thus God created man in his Image: In the Image of God created hee them male and female, Gen. 1. 26, 27.

Thus having answered the objection, for a close to the first part of the first Book, wee proceed to the second part of this first Book, containing the declaration of the first Covenant made by God with man.



THE SECOND PART OF THE FIRST BOOKE OF THE THEOLOGICALL KEY, Containing the Declaration of the first Covenant made by God with Man.

CHAP. VI.

Man is placed in Paradise.



OD (according to his eternall Decree of predestination) having created man, male and female, in such estate of naturall and spirituall perfection. God blessed man by his word, which was the blessing of his word of his first seventh dayes rest of his Law of righteousness; and therefore the word of his first seven dayes rest of the Law (implying the command of the whole Law) was objected to the externall senses of man; for as all the commands of God (by his Word) are the necessary commands of the word of his seventh dayes rest: So all the blessing of God by his word, are the necessary influence of his blessing, in the blessing of the word of his seventh dayes rest; for by the only immediate power of that blessing, man is only blessed by God.

God having thus created and blessed man, male and female, God gave man power, soveraignty and dominion over the earth, over the creatures, next and immediately to himselfe: And for the higher advancement of man, his immediate vicegerent on earth) God did plant the glorious garden of Edē
for

For man, as a Palace, futable to the majesty of such a great Monarch, wherein there was all manner of Trees, laden with variety of all pleasing fruit, no lesse delicate to the taste, odoriferous to the smelling, beautifull to the eye, then wholsome to the nature of man; upon the boughes whereof, the created Birds of the ayre might reside (by their melodious harmony) to congratulate the installment of their Lord and King: A River likewise falling in its golden channell (for there was gold) past thorow the Garden, wherein the created Fishes (sporting themselves) might shew their applause to their Princes arrivall.

All manner of Herbs, all manner of beautifull odoriferous Flowers (which could objectively delight the externall senses) no doubt must be in this pleasing Garden; the species of all which externall sensitive objects, did give no small contentment to man, being created in such actuall perfection of naturall understanding, while by variety of such pleasing objects, the understanding of man must be ravished with variety of contemplation.

In the midst of this glorious Garden, the Tree of life, and the Tree of Knowledge of good and evill, were placed by God, both named (as it seemeth by Moses) from the effect: for as by the vertue of the Tree of life, the nature of man as he is man, was to be eternally preserved; and therefore our first parents might then eat thereof at their pleasure.

So by eating of the Tree of Knowledge of good and evill, contrary to the command of God by his word (which is the command of his Law of righteousness) the effect of the knowledge of evill (which our first Parents did so affect to know) was produced by the eating of the forbidden fruit.

This pleasing glorious Garden (for the pleasure and contentment which it did afford) is commonly called by the name of Paradise, which word our Saviour himselfe did use, for to expresse the joy, pleasure and contentment of the heavenly Paradise.

In this pleasing glorious Garden, God placed man, male and female, created in the state of naturall and spirituall perfection, appointing the naturall and spirituall food for the eternall preservation of the naturall and spirituall life of man, which was then the fruit of Trees of the Garden, whereby the naturall life of man was to be maintained; and for the spirituall food of man, God gave the word of the first seventh dayes rest, for in the onely true spirituall understanding of the word of the seventh dayes rest, as God doth reveale himselfe, to be known and worshipped by man, is the only true knowledge of God, which the Lord himselfe affirmes to be eternall life: And this is the reason that the word of God is called the bread of life, which is really one with the word of promise, which is the word of eternall life, where-

by God doth mutually bind and oblige himselfe and man by Covenant.

By the only light therefore of the word of the first seventh dayes rest (wherein the first Covenant is immediately established) we are necessarily led to the understanding of the first Covenant: First therefore (briefly) of the word of the first seventh dayes rest, and of the necessity thereof to man, created in the state of naturall and spirituall perfection; and next, of the the first Covenant made by God with man.

CHAP. VII.

Of the word of the first seventh dayes rest of the Law of Righteousnesse.

AS by the only light of the word of every severall seventh dayes rest of the Law of God, in the severall state and condition of man, man is led in the understanding of God, by his word, as God hath revealed himselfe by the word of his severall seventh dayes rest, to be known and worshipped by man; so by the onely immediate blessing of God, by the word of his seventh dayes rest, the state and condition of man and the creatures, created for man are continued.

The word therefore of the first seventh dayes rest was most necessary to our first parents, in the state of their created perfection, for these maine reasons following:

First, though Adam (being created in the state of spirituall perfection) by the spirituall light of his understanding of the word of the Law, in his heart, really one with the spirituall light of the word of the first seventh dayes rest of the Law: Adam must needs understand, that God was to be worshipped upon the seventh day of the Law of righteousness; yet without the word of the first seventh dayes rest, Adam could never have known the certain first seventh day of Gods commanded worship.

Secondly, without the word of the first seventh dayes rest of the law, Adam could neither have known the formall manner of Gods commanded worship, to have worshipped God upon the first seventh day of the Law of God; to whole perfect worship of God the eternall blessing of the first seventh dayes rest of the Law, was due by the Law; by which only immediate blessing the created state of man, and the creatures were continued, while Adam did stand in the perfection of his Creation.

Thirdly, without the word of the first seventh dayes rest, no Covenant could be made by God, to binde himselfe to man, in the word of his promise, or man to God, for the word of the seventh dayes rest, and the word of promise of eternall life (as hath been formerly delivered) are really one: for the
word

word of promise, whereby God doth bind himselfe by Covenant to the eternall continuation of the present estate of man, is enjoyed by the eternall blessing of the word of the seventh dayes rest.

Fourthly, without the word of the first seventh dayes rest (which is really one with the word of promise of eternall life) as there is no covenant to be made by God with man; so there was neither any object for the faith of man to rest on, for though the eternall blessing of the word of the first seventh dayes rest, was not due by the law immediately to Adams faith, but due by the Law immediately to the merit of Adams workes of righteousness; yet Adams workes of righteousness, did necessarily proceed from his faith, in the promise of God of the Law of righteousness; for without faith it is impossible for Adam to have pleased God while he stood in his state of perfection.

Fifthly, without the light of the word of the first seventh dayes rest, Adam could never have understood, that God was the Creator and Conservator of man, the world, and the Creatures created for man, neither could Adam have known the formall worship of God, whole worship is commanded to be after that formall manner as he did reveale himselfe by the word of his first seventh dayes rest, according to which formall worship, Adam by the command of the first seventh dayes rest of the Law (as it is the great command of the Law, implying the command of the whole Law) was commanded to worship God upon the first seventh day of the Law; for Adams solemn perfect worship of God, upon the first seventh day of the Law, was, as if all the workes of the Creation, had falne downe with Adam to worship God the great Creator; for as Adam was the life, ornament, and perfection of the workes of the Creation, so Adam was the sum and compend of the workes of the Creation; for all the creatures of God are either of an intellectuall or corporeall nature, which were essentially united in the nature of man.

Sixthly, without the word of the first seventh dayes rest of the law of righteousness, to our first parents, there could have been no law of God to command the obedience of man, to the command of his law; for all the power, of life, light and command, of every severall precept of the whole Law, is immediately from the power of the word of the seventh dayes rest, without the power whereof there is no power of any severall precept of the Law, to command man, or any light for man to know that it is a precept of the Law of God: And therefore we see, that in the Decalogue (set downe to Moles) the word of the second seventh dayes rest (then by the name of the Sabbath of the Lord) is placed in the end of the first Table of the Law, uniting (as it were) both the Tables to the seventh day of the Law, from whence all the severall precepts of the law receive the power of life, light, and command;
much

much like the last binding stone of an Arch, whereon the strength and power of the whole Arch doth rely and depend; for as the last binding stone of the Arch being removed, the whole Arch (as it is an Arch) must fall to the ground; so by the removing of the immediate command of God, by his word, commanding the whole law in the seventh day; the whole law, and the eternall blessing of the seventh dayes rest, must necessarily fall and perish together, which is necessarily removed, while as the command of the seventh dayes worship, is attributed to the immediate authority and command of man.

The writing of the word of the seventh dayes rest (as it were in the heart of the Law) in two Tables of stone to Moles, is the true embleme of the word of the Law, written in the two Tables of the intellectuall and sensitive nature of man, in the heart of man; for as from the immediate power of the word of the seventh dayes rest of the Law, life, light, and power of command is diffused to all the severall precepts of the Law; so from the immediate power of the word of the Law in the heart of man, life and light is diffused to all the parts and powers of man, as he is man: And this is the maine reason, that in the command of the word of the seventh dayes rest of the law, the whole law is necessarily commanded, which the Lord calleth the great command of the Law, necessarily implying the lesser command, which is like to the great command.

Seventhly, without the command of the word of the first seventh dayes rest (necessarily implying the command of the whole Law) neither Adam, or any man created in Adam (as he was the created head of all men naturally to descend of Adam) could have transgressed the Law, *Rom. 4. 15.* obliged by the first Covenant; for where there is no Law, there is no transgression of the Law.

And so much (briefly) for the declaration of the word of the first seventh dayes rest, upon the immediate command whereof, the first Covenant was established between God and man, next to be declared.

C H A P. VIII.

GOD (according to his eternall Decree of predestination) having created man male and female, in this state of naturall and spirituall perfection, advanced to the high love and favour of God, and to the sovereignty and dominion over the earth, and over the creatures of the earth: God entred his first Covenant with Adam, not with Adam, as he was a private person, but with Adam as created man, the head, root, and originall of all men

men naturally to descend of Adam to the end of the world; and therefore God (according to his eternall Decree) intending the Creation of man, said, *Let us make man*, Gen. 1. 26. and not let us make Adam (to wit) as a private person.

Adam therefore was created in such admirable state of naturall and spirituall perfection, as he was the head of the river of men, naturally to descend and flow from Adam the head.

The first Covenant therefore was made with Adam, as the created head of all men naturally to descend of Adam, who were all really created in the same naturall and spirituall perfection, that Adam their head was created; & in who all men were as truly & really bound & obliged in Adam their head to the first Covenant, and to the command of the word of the first seventh daies rest of the law of righteousness, in every respect as Adam their head, though not actually descended of Adam; for as all men sinned in Adam their head, (to wit) really, so all men were as really and necessarily bound and obliged to the command of the word of the first seventh dayes rest of the Law in Adam their head, as Adam was, as all men found by experience, and consequently the naturall and spirituall perfection of Adam, the head of all men (whereby he was enabled to merit eternall life upon earth) was as really, truly, and necessarily due by Covenant (established upon the immediate command of the Law) to Adams posterity as they should actually descend of Adam, as to Adam himselfe; for as all men were bound to the same reall Law in Adam their head; so in the justice of God, all men as they should naturally descend of Adam, must be enabled with the like power of obedience with Adam their head.

The first Covenant made by God with man, is set downe by Moses, Gen. 2. 16, 17. The word of promise of eternall life, whereby God doth binde and oblige himselfe and man to his first Covenant, is in the 16. verse, the words are, *Eating, thou shalt freely eate of every Tree of the Garden*; and consequently, Adam was to eate of the Tree of life; by eating whereof, Adam as he was created a naturall man, intellectuall and sensitive, was to live eternally upon earth; for by the doubling of the word, eating thou shalt eate, is signified an eternall eating, and by an eternall eating, an eternall living, in the state and felicity wherein Adam was created.

God therefore in these words doth promise to Adam (and to all men created in Adam naturally to descend of Adam) that his created estate and condition shall be continued eternally upon earth, which promise was to be fulfilled by God, and enjoyed by Adam, by the eternall blessing of the word of the first seventh dayes rest; for by the onely immediate eternall blessing of

the word of the first seventh dayes rest; Adam, the world, and the creatures created for man, were to rest eternally upon earth, in the state and condition wherein they were created; for which cause, God blessed the first seventh day for Adam, and God sanctified the first seventh day for his perfect worship of the first seventh day by Adam.

If Adam therefore will have the actuall enjoying of the word of promise of eternall life, Adam must have it by his perfect worship of God upon the first seventh day of the Law, according to that formall manner that God did manifest himselfe to Adam by the word of his first seventh dayes rest, which is the condition of the Covenant.

As God therefore in his word of promise of eternall life, doth binde and oblige himselfe to Adam by his Covenant, so God doth mutually binde and oblige Adam to the formall perfect worship of the first seventh day, that by the eternall blessing of the word of the first seventh daies rest of the Law, Adam might enjoy the promise.

As God doth binde and oblige Adam, by his Covenant, to obedience, the promise of eternall life by his perfect worship of God upon the first seventh day of the Law; so God by his first Covenant, in the command of the seventh dayes worship (as it is the great command of the Law) doth likewise binde and oblige Adams obedience, to the command of the whole Law of righteousness, upon a dying death, which is eternall death, ever dying, without all end of dying, contained in the 17. verse, in these words, *But of the Tree of knowledge of good and evill, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt dye*, Gen. 2. 17. In which words God doth binde and oblige Adams obedience to the command of the whole Law, upon a dying death; for by the transgression of the command of God of the Law of righteousness by his word, commanding Adam to abstaine from eating of the fruit of the Tree of knowledge, the whole Law of righteousness is necessarily transgressed; for he that doth offend in one, doth offend in all, *1am. 2. 10.*

By this negative command therefore, (necessarily implying the affirmative command of the Law) Adams obedience is bound and obliged to the command of the whole Law of righteousness upon a dying death, which is eternall death.

Now as the promise of eternall life (whereby God doth oblige himselfe and Adam mutually by his Covenant) was to be enjoyed by the eternall blessing of the word of the first seventh dayes rest of the Law, the Covenant doth bind and oblige Adam to the immediate command of the Law; and the Law doth formally command Adam by the immediate power of the word of the first seventh dayes rest, implying the command of the whole law, both upon the

the eternall blessing of the first seventh dayes rest, and upon the curse of a dying death, which is eternall death; and therefore the curse of eternall death, is called the curse of the Law.

The first Covenant being thus established upon the immediate command of the word of the first seventh dayes rest of the Law of righteousness, (implying the command of the whole Law) between God and Adam (the created head of all men naturally to descend of Adam to the end of the world:) the first Covenant was ratified by the Tree of life, and by the Tree of knowledge of good and evill, placed in the midst of the Garden of Paradise, as the Sacraments of the first Covenant, made between God and Adam, the created head of all men; that Adam, as he was man intellectuall and sensitive (created in the state of naturall and spirituall perfection advanced to such felicity) by the Tree of life, might rest secured, of the promise of God by eternall life, upon his perfect obedience to the command of the Law, commanding him by the power of the word of the first seventh dayes rest; to Adam by the Tree of knowledge of good and evill, might rest assuredly in the promise of eternall death, upon his transgression of the command of God; By his word commanding Adam, which was the necessary command of the word of the first seventh dayes rest of his Law of righteousness; for God cannot command man by his word, as his word is the command of his Law of righteousness, commanding man, but as his word is the command of the word of the seventh dayes rest of the Law of righteousness; for all the commands of God, commanding man by his word (which are the commands of his Law of righteousness) doe retain strength and power of command from the immediate power of the word of the seventh dayes rest.

Of this declaration of the first Covenant, I inferre the first formall obligation of the Law of God, obliging man in his state of perfection.

The formall obligation of the Law (obliging man in his severall state and condition) is immediately by the formality of the Covenant, and the formality of the covenant is by the formall manner, that God doth manifest himselfe to man by the word of his severall seventh dayes rest of the Law, in the severall state and condition of man, obliging man to the formall worship of the seventh day, and in the seventh day obliging the obedience of man to the command of the whole law; by which formall obliged worship of the seventh day, the whole law implied in the command of the seventh day is formally obliged, obliging and commanding man (in his severall state and condition) to the formall worship of God, as God by the word of his seventh dayes rest hath manifest himselfe to man, both upon the eternall blessing of the word of his seventh dayes rest, and upon the curse of eternall death,

death, and in that commanded worship of the seventh day, commanding the obedience of man to the whole Law.

God therefore by the word of his first seventh dayes rest of the Law, having manifest himselfe to man, God of the Law of righteousness, Creator and conservator of heaven, of earth, of man, and the creatures; by the first Covenant, the first seventh dayes worship was the formall worship of God of the Law of righteousness Creator and Conservator; by which obliged formall worship of the first seventh day of the law, the whole law implied in the command of the first seventh day was formally obliged, obliging and commanding man to the formall worship of God of the law of righteousness Creator and Conservator, both upon the eternall blessing of the word of the first seventh dayes rest, and upon the curse of eternall death, and in that formall commanded worship of the first seventh day, commanding the obedience of man, to the command of the whole Law of God of the Law of righteousness Creator and Conservator of heaven, earth, man, and the creatures created for man.

By this first formall obligation of the Law of righteousness (obliging man in his state of perfection) the second and third obligation of the law were formally distinguished from the first; for the first obligation of the law was simply the law of righteousness of God the Creator, which is called the simple formall obligation of the law, because it was without the revelation of the second person of the Trinity, who was manifest to man by the word of his second and third seventh dayes rest, after a generall manner, according to which severall manner, the law was formally obliged by two severall Covenants, whereby the first simple formall obligation of the law of righteousness was determined, and the law of righteousness of faith in God the Redeemer actually established; first by faith in the promise of the blessed task; and secondly, by faith in the Lord Jesus Christ by his fulfilling of the promise, afterwards particularly to be declared.

Of this obligation of man (created in the state of naturall and spirituall perfection) to the first Covenant, established upon the immediate command of the word of the first seventh dayes rest of the Law of God: I inferre these seven Theologicall demonstrative conclusions following.

CHAP. IX.

Seven necessary conclusions inferrent of the obligation of man to the first Covenant.

1. **A** Dam being created in the state of naturall and spirituall perfection, the head of all men naturally to descend of Adam; all men naturally to descend of Adam (the body of the head) were all really created in Adam the head, and in Adam the head really bound and obliged to the first Covenant, though not actually descended from the head.

2. All men naturally to descend of Adam the head, being bound and obliged to the Law of God in Adam the head by the first Covenant, Adams obedience and disobedience to the command of the law of righteousness was as truly really and necessarily the obedience and disobedience of the body (to wit, the obedience and disobedience of all men naturally to descend of Adam the head) as it was the obedience and disobedience of Adam the head, though none were actually descended from the head: Even as we see the water flowing from a Conduit, the water flowing from the head, is the same real water which was in the head, before it did flow from the head, which was the water of the naturall and spirituall life of man, arising from the lively spring of the word of the law in Adams heart naturally and spiritually enlightened and sanctified; Adam therefore as he was head, by his transgression of the law, having polluted the spring in the head, it was the necessary real act of his body, in the correlative respect of the head with the body, and of the body with the head.

3. The transgression of the law of righteousness, obliged by the first Covenant, was without all hope of mercy known to man or Angel, for all mercy is in the Lord Jesus Christ, second person of the Trinity, (who according to the eternall decree of God) was not at first revealed to man, created in such admirable state of naturall and spirituall perfection.

4. By the denyall of the first Covenant made by God with man, the truth of God to man is fundamentally denyed, for it is by Gods fulfilling of his promise to man by his Covenant, that God doth manifest himselfe truth to man.

5. God (according to his eternall decree of predestination) having created man, male and female, in the naturall and spirituall perfection of man, God could not annihilate man, for so his transient act had been contradictory to his imminent act.

6. The first Covenant being established upon the immediate command of the word of the first seventh dayes rest of the law of righteousness, and man

having transgressed the Law, God could not annihilate man for his transgression of the Law of righteousness, for so his justice could never have been satisfied by man.

7. God and man being mutually bound and obliged by the first Covenant, established upon the immediate command of the word of the first seventh dayes rest of the Law of righteousness, whereby God did binde and oblige himselfe to Adam by the eternall blessing of the word of his seventh dayes rest, to continue the naturall and spirituall perfection of Adam, upon the eternall continuation of the perfection of Adams obedience; God (without highest injustice by the breach of his Covenant) could neither withdraw his actuall blessing from Adam (before the law was transgressed by Adam) for so Adam must necessarily fall under the eternall curse of the law; neither could God by any act or decree whatsoever necessitate the will of man, to fall under the fearefull eternall curse of the law, by necessitating his free intellectuall creature man, to a ten thousand million of times a worse being than if man should have had no being at all.

8. The first Covenant being established between God and Adam, and Adam being left to the freedome of his election by covenant, to stand or fall at his pleasure or perill, God (without infinite prejudice to his justice) could neither barre Satan, from tempting of Adam (created in such state of spirituall perfection) neither could God uphold and support Adam, tempted by the mighty temptation of Satan, for so the Covenant had not been made with man, but with God himselfe.

Against the truth of that which hath been here faithfully delivered (arising from the truth of the sacred word) it is objected, that Adam in his state of perfection, was neither obliged to the Law of God, or commanded to the seventh dayes worship of God, and consequently and necessarily I conclude, First, Adam in his state of perfection was not obliged to the first Covenant made by God with man; for the first Covenant is established upon the immediate command of the word of the first seventh dayes rest of the Law of righteousness, necessarily implying the command of the whole Law. Secondly, and consequently, the first Covenant being denied, the Covenant in the promise of the blessed seed, and the new Covenant (made with all the nations of the world) is necessarily denied, which doe necessarily and fundamentally depend upon the first Covenant. Thirdly, there was no law to command man in his state of perfection, for the Law of God formally commanding Adam, was the word of the first seventh dayes rest of the law of righteousness, necessarily implying the command of the whole law. Fourthly, neither could Adam, or any man created in Adam, transgress the Law
of

of God ; for where there is no law, there is no transgression of the law, and the seventh day of the law of God being denyed, there is no law of God to command man. Fifthly, and consequently, Christ suffered the ignominious curle of the Crosse in vaine for the transgression of the Law of God by man. Sixthly, by denying of the obligement of man to the command of the Law of righteousness by the first Covenant, the truth of God is fundamentally denyed. Seventhly, and consequently, by this denyall all Christian faith is rased from the very foundation, for the foundation of all Christian faith is in the obligement of all men in Adam the head, to the first Covenant established upon the immediate command of the word of the first seventh dayes rest of the law, and upon the transgression of the law by man.

But the objection is proved by two strong Arguments; the first is, that the formall obligement of the Law, now commanding man, was not sutable to the perfection of Adam, which is most certaine, for neither the formall propheticall ceremoniall obligement of the law, or the formall Evangelicall obligement of the Law of righteousness of faith, was sutable to Adam in his state of perfection: But the simple formall obligement of the Law of righteousness was so sutable to Adams state of perfection, as the objecter, Adam, and all men created in Adam their head (for the transgression of the Law of righteousness) were condemned by the law, to the curse of eternall death and darknesse, which nothing could redeem but the sacred Blood of the Son of God; which the objecter by denying, that Adam (in his state of perfection) was not bound to the law of God doth most unthankfully deny.

The second Argument to prove this fearefull objection is this, Adam in his state of perfection, had no other obligatory precept, but the command of abstinence from eating of the fruit of the Tree of knowledge, and in the very termes of this Argument, a flat contradiction is necessarily involved, for this obligatory precept doth necessarily imply the command of the whole Law of righteousness, as hath been formerly declared; for by the transgression of this obligatory precept, the whole Law of righteousness was necessarily transgressed; and therefore Adam and all men naturally to descend of Adam (for the transgression of this obligatory precept) were condemned to the eternall curse of the law of righteousness.

But of all the fearefull blasphemous objections, which was ever objected (by the devill or man) against the truth of God; this may stand upon record for the first.

Thus have we finished the first Book of our Theologicall Key, wherein the fundamentall points of the first Covenant are Theologically and fundamentally opened, for the foundation of all Christian faith, containing the first
part.

part of the exercit act of the sacred decree of predestination, execute by the infinite essentiall word, in the Creation of heaven and the Hoast thereof, of the earth, of man, and of the creatures created for man, and in the obligation of man to the first Covenant, established upon the immediate command of the word of the first seventh dayes rest of the law of righteousness.

The Second Booke of the Theologicall Key,

Contayning the second Covenant made by God with man.

CHAP. I.

It is contrary to the truth of the sacred Word, to affirme that our first Parents did fall the same day that they were created.



S the first Covenant made by God with man, did necessarily presuppose the perfection of mans creation; so the second Covenant doth as necessarily presuppose the fall of man from the perfection wherein he was created, unto the eternall curse of the law of righteousness, and the redemption of man from the eternall curse of the Law, condemned by the first Covenant.

The second Covenant therefore doth containe the second part of the exercit act of the sacred decree of predestination; in the declaration whereof the order and method set downe by Moses, *Gen. 3.* shall be observed, where first the transgression of the law by our first parents is set downe: Secondly, the arraignment of our first parents by God for their transgression of the law. Thirdly, the censure of God upon the arraignment, containing the second Covenant, according to which method, this second Booke shall be divided in these two parts: In the first part, the fall of man under the eternall curse of the law shall be briefly declared: In the second part, the arraignment of our first parents, and the censure of God upon the arraignment shall be set downe, containing the second Covenant, necessarily presupposing the declaration of the redeemed state of man; first therefore of the fall of man from his created state of perfection under the eternall curse of the law of righteousness, as he was obliged by the first Covenant.

In the declaration of the fall of man, two questions may be moved; first it may be demanded, how long did our first parents continue in their created state and felicity: Secondly, what could be the efficient cause of the fall of man, created in such perfection & advanced to such high honor & happines.

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For answer to the first question ; though the Scripture doth not set down and determine the precise time of the fall of man, yet there is no ground at all to imagine, that Adam did fall the same very day wherein he was created, for so Adam and all men created in Adam must have falne without the curse of the Law ; for before the seventh day that God did rest from the works of the Creation, there was neither any formall Law or Covenant to binde or command Adam to the Law of God, which command was by the onely word of the first seventh dayes rest of the Law of righteousness, upon the immediate command whereof the first Covenant was established betweene God and man.

But the maine reason of this imaginary opinion, standeth in this point ; to wit, Eve did, or (at least) might have conceived the first day which Eve was given Adam to wife ; hence it is concluded, that if Adam had falne after Eve had conceived, the conception had not been lyable to Adams sinne, because it was not then in the head, but actually descended from the head ; in which case the Son (in the Justice of God) is not lyable to the sin of the Father, for in this case the soule that sinneth must dye : To this I answer.

Admit that Eve had conceived the same night which Eve was given to Adam to wife, yet this conception was not man and the sonne of Adam untill such time as Eves sensitive conception was brought to such perfection, as the intellectuall information of the soule, the sensitive body was perfect man and the son of Adam : Before which time, if Adam (the created head of all men naturally to descend of Adam) had falne, the posterity of Adam (notwithstanding) must have necessarily falne in the head, for God did not make his first Covenant with the sensitive seed of Adam or Eve, or with the sensitive conception, or with the sensitive body of man, but with man, Adam the head, and with all men naturally to descend of Adam the head, as they are men intellectuall and sensitive, created in the state of naturall and spirituall perfection in Adam the head.

Before such time therefore as Eve had conceived perfect man and the sonne of Adam, Adams fall could not have been prevented from being the fall of his posterity, all which time after the first Covenant was established, our first parents might have stood before their fall, and yet in all that time Adams fall must have been the necessary fall of his posterity, till the very instant time of Eves conception of man, which is by the second conception of woman, while as the sensitive body (in the wombe) is brought to such perfection, as the high elaborate vitall spirits of the heart, doe appetite the intellectuall forme, humane spirit, to be begot by the eternall Father of spirits, and (by the power of the word) essentially united to the heart, whereby

man is man, and conceived man by woman, and in the prefixed time of naturall birth brought forth perfect man, by man, female the woman; though Eve in her state of perfection was to bring forth man, in the image of righteousness and holiness, as in the second conception, the intellectuall soule (essentially united to the heart) was to be spiritually enlightned and sanctified by God; for otherwise man could never be enabled to bring forth man in such perfection, as man was created, to fulfill the command of the Law, by the first Covenant. As God therefore (by his first Covenant) did binde and oblige Adam, and all men created and bound in Adam, to his first seventh dayes commanded worship, and in that commanded worship, to the obedience of the whole Law, upon the curse of eternall death: So God (in his Justice) by his first Covenant did oblige himselfe to enable man to bring forth man, in such state and perfection as he was created, that God might be honoured and worshipped by the perfect obedience of all men to descend of Adam, as he was to be worshipped and honoured by Adam.

And therefore to conclude my Answer to the first Question, though the Scripture hath not set downe the precise time of Adams fall, yet by Covenant Adams fall must have been the fall of his posterity till Eve had conceived man, though Adams sinne had been his owne, and not the sinne of his posterity, if after Eve had conceived, Adam should have falne. But to affirme, that Adam did fall the very day which he was created, it is contrary to the truth of the sacred Word, for so Adam (as hath been said) must have falne without any curse of the Law: Neither is there so much as any colour of humane reason, to imagine, that man being created in such perfection, and advanced to such a large extent of honour and felicity, to be Lord over the Earth, and over the creatures, and yet that this very day man must fall under the fearefull eternall curse of the Law, and be arraigned and censured by God for his transgressions, before man could have any time or experience so much as to consider the extent of his advancement and felicity to which he was preferred by God.

CHAP. II.

The immediate efficient cause of Adams fall was not internall, but externall.

THe second question may be moved, What could be the immediate efficient cause of Adams fall, being created in such estate of naturall and spirituall perfection, advanced to such high honour and felicity, and in such high love and favour with God? for (as it will appeare by the subsequent declaration) of all the creatures created by God, man was his most deare beloved creature.

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The efficient cause of Adams fall (by some moderne Theologues) is affirmed to be internall and externall. That there was an externall efficient cause of Adams fall, it is most certaine, for the externall efficient cause of Adams fall is set downe by Moses; but the question of the intrinsecall or internall efficient cause of Adams fall, whereof there be divers opinions amongst the Theologues, for some will have the internall cause of Adams fall to be a deficient cause; some, Adams abusing of the freedome of his will; some will have the internall cause a true positive efficient cause, which threefold internall cause doth trench upon the perfection of mans creation; for if any of the three can be necessarily concluded, Adam must not be created in the state of spirituall perfection; it doth therefore stand us in hand, to remove these three supposed internall causes of Adams fall, from the perfection of mans creation, before we come to the declaration of the fall of man; First therefore to come to the first internall efficient cause, which is thus inferred.

Adam by his fall produced a defective effect; the internall cause therefore of this defective effect, was defective internally proceeding from Adam: To this I answer first with the first Philosopher. A deficient cause doth put no entity in being; this effect of Adam therefore (by transgression of the Law of God) being a true positive effect, must have a true positive and not a deficient cause. Secondly, I answer Theologically, as this effect of Adam (by transgression of the Law) was simply a formall morall effect; it was neither defective, or the internall cause, producing the formall morall effect defective, which was the will of Adam; but as this formall morall effect was produced by Adam; contrary to the command of God of the Law of Righteousnesse by his word commanding Adam, which was the command of the word of the first seventh day of the Law of Righteousnesse; the formall morall effect produced by Adam (by his contemning of the command of God) was defective morally evill, and the greatest morall evill defective effect which was ever committed by man, for it was the morall evill effect of all men created in Adam, naturally to descend of Adam to the end of the world who were all bound and obliged to the first Covenant in Adam their head. As the defect therefore of this foule monstrous evill effect was externall (which was the repugnance of the effect, with the command of the Law of God;) so the cause of the effect was meerly externall to Adam, which was the deceiving light of Satan, whereby Adams will was morally produced in act. The efficient cause therefore of Adams transgression of the Law, was not any deficient cause, internally proceeding from Adam, but a true positive externall efficient cause. As for the second internall cause of Adams

fall (which is affirmed to be Adams abusing of the freedom of his will;) it is all one to say that Adams will (in his state of perfection) did abuse his will, and that his perfection did abuse his perfection, for the created perfection of the will of man is in the free act of his will: Adams will therefore (by his transgression of the Law of God) did act most freely, without abusing of the freedom of his will, as it was simply the act of his will; but Adam by the act of his will in the transgression of the Law of God did too freely abuse the command of God. The third internal efficient cause of Adams fall, is affirmed to be the eternal decree of predestination, by the irresistible power whereof, Adams will (in his state of perfection) is affirmed to be internally and subjectively necessitate to fall under the fearefull eternal curse of the Law of Righteousness by the first Covenant; for it is peremptorily affirmed by the Authors and propugnators of this opinion, that God out of his alone meere pleasure, did decree from all eternity, to elect a certaine number of men to salvation, and to condemne the rest of men to the eternal torments of hell without all subordinate respect to the creation of man, or to his first Covenant, obliging the obedience of man to his Law, or to the merit of man by transgressing of the Law; without respect to his Law (which is the image of the infinite essential word) or without any respect to the word made flesh of the seed of the woman in time (and consequently without respect to God himselfe.) By the irresistible power of this respective decree, Adams will (in his state of perfection) is affirmed to be internally and subjectively necessitate to fall under the eternal curse of the Law; to the end, that way might be made for the execution of this fearefull decree: But because we must not divert (at this time) from our subject in hand, the examination of this miserable, distracting, surmised decree, shall be deferred to the end of the Third Booke. In the meane time, I returne to the point.

By the irresistible power of this surmised absolute decree, Adams will in his state of perfection is affirmed (by the Authors and propugnators of this opinion) to be subjectively necessitate to fall under the curse of the Law by the first Covenant, and consequently and necessarily I do conclude, that (by this assertion) God is made the first author of the first and greatest sinne that ever entred in the world; for by the subjective necessitating of Adams will (by the pretended absolute decree) his will was inevitably necessitate both morally and spirituall; for the morall and spirituall act of the will doth necessarily and subjectively depend upon the naturall act of the will. This necessary inference is attempted (by the propugnators of the absolute decree) to be taken away by a three-fold instance, whereby they dos pretend, that
God

God is freed from any imputation, of being the first author of sinne, notwithstanding that it is affirmed, that Adams will was subjectively necessitate to fall under the eternall curse of the Law, by the irresistible power of the absolute surmised decree. The first instance is this.

Though Adams will (in his state of perfection) was subjectively necessitate, by the absolute decree, to fall under the fearefull eternall curse of the Law, yet Adam did freely act; in his falling: Adam therefore notwithstanding of his subjective necessitating by the absolute decree, Adam having freedom of election to stand or fall at his pleasure, the cause of Adams fall is not to be imputed to Gods decree; and therefore it is a received position amongst the propugnators of this opinion, that the freedom of the will of man may stand with internall subjective necessitating, but not with externall coaction; and this position I doe contradict, and doe peremptorily affirme that the internall free act of the will of man may stand with externall coaction, but no wayes with internall subjective necessitating; for though a man bee imprisoned, chained and fettered, yet the free act of his will is at liberty, to invent and devise the meanes to enlarge himself: But the internal free act of the wil being subjectively necessitate, the natural, morall, and spirituall freedom of mans will, is inevitably necessitate, for (as hath been said) the morall and spirituall act of the will of man doth subjectively and necessarily depend upon the naturall act of the will of man; though the spirituall act of the will may be necessitate without any impeachment at all, either to the freedom of the naturall or morall action of man: As for example, in the state of grace, the naturall man before he be regenerate, being shut up and concluded in spirituall darknesse (called unbeliefe and sin) is dead as he is a spirituall man, without any spirituall act of his understanding and will; but the naturall man, is alive as hee is a redeemed naturall man, without any manner of necessitating of his will, either naturally or morally; for otherwise God (without highest injustice) could never bind and oblige all the nations of the world to his new Covenant, upon the merciesse curse of the Evangelicall Law of righteousness of faith, afterwards to be more plainly declared.

The second instance whereby God is pretended not to be the first author of sinne, (notwithstanding that Adams will was subjectively necessitate by the pretended absolute decree) is from a simile of a man riding upon a lame horse: for though the rider be the efficient cause of the horses going the way which the horse is directed by the rider; yet the rider is not the cause of the horses lame going. To this I answer:

If the horse be lamed by the rider, the rider is the efficient cause of the horses lame going: Now the absolute decree is the rider, and Adam is the lame horse, lamed by the absolute decree; Adams will therefore being subjectively lamed by the absolute decree, Adam must give lame obedience to the command of God by his Law. The third instance followeth.

CHAP. III.

The positive and permissive power of God proceeding immediatly from his eternall Decree of Predestination, is by the immediate power of the Word.

THe third instance whereby God is pretended to be freed from being the first author of sinne (notwithstanding that Adams will was subjectively necessitate by the absolute Decree) is pretended to be from the Scripture in these words, *Act. 4. 28. Herod, Pontius Pilate, with the Gentiles, and the people of Israel did gather together, and doe, what thy hand and counsell had determined to bee done.*

From hence, and such like places of the Scripture, it is concluded: Gods hand and Counsell did decree and determine (from all eternity) what was done in the crucifying of man Christ Jesus the Sonne of God. Gods hand and Counsell therefore (from all eternity) did determine to necessitate Adams will (by his eternall Decree) which was the cause of Christs death.

I answer, the inference is fallacious, and therefore for clearing of the point, it is to be understood, that Gods eternall Decree is the act of his will: The act of his Will, is either immanent or transeant to his creatures. The immanent act of his Will is his Counsell and Decree, and in this sense Gods Counsell and Decree is God himselfe infinite and eternall power, and his Decree eternall with himselfe: As the act of his will (by his Counsell and eternall Decree) is transeant to his creatures, it is the hand of his power, and his power is the power of his word of his seventh dayes rest, as it is the image of the infinite essentiall word, power it selfe; his word therefore is the hand of his power, whereby the act of his will, by his eternall Counsell and Decree, is execute upon earth, for it is by the immediate power of his blessing, by the word of his severall seventh dayes rest, in the severall state and condition of man, that the word in the heart of man (whereby he liveth and moveth) is blessed and continued naturally, morally, and spiritually, and that the naturall life of the creatures created by the word, are preserved.

The word therefore of every severall seventh dayes rest, is the Decree of God to man; as God hath revealed himselfe to be known and worshipped by man, in the severall state and condition of man; and therefore the severall

verall Covenants made by God with man (in his severall state and condition) are established upon the immediate command of the word of every severall seventh dayes rest.

Adam therefore in his greatest state of perfection, must not exceed the revealed light of the word of the first seventh dayes rest, to pry in the secret Councell of God, and to know what God had decreed concerning man.

Now the hand of God by the power of his word, is either positive or permissive. By the hand of Gods positive power by his word, God doth actually and positively concur with the act of his creature, whereby the decreed act of his will is execute upon earth. By the permissive power of his word, God doth permit the act of his creature to doe what God hath decreed to be done, or he doth restraine and divert the act of his creature as it is contrary to that which God hath decreed to be done. Gods permissive power by his word, in this two-fold sense, is either necessary or free. By the necessary permissive power of his word, God (in his justice) doth necessarily permit what he hath obliged himselfe unto by Covenant, proceeding immediately from his eternall decree: What God doth otherwise permit, God doth most freely permit, and in this sense God is said to be a most free Agent. By the permissive power therefore of his word, the decreed act of his will is equally execute, as by the positive power of the word, in which twofold power the providence of God to his creatures doth consist.

God therefore (according to his eternall Councell and Decree) having created man male and female, in such an admirable state of naturall and spirituall perfection, as all the created powers of God were not able to necessitate Adams will to disobey the command of God by his word, and God having obliged himselfe by Covenant to Adam (and to all men created in Adam) to the continuation of the eternall blessing of the word of the first seventh dayes rest, upon the eternall continuation of the perfection of Adams obedience, and to inflict the eternall curse of the Law (by eternall death) upon Adams disobedience to the command of his word, (which was the necessary command of the word of the first seventh dayes rest) God (without highest injustice by the breach of his Covenant) could neither restrain Satan from tempting Adam, or support Adam being tempted by Satan: And this was the hand of Gods necessary permissive power by his word to permit Satan to tempt Adam; Satan therefore in this temptation did doe but what Gods Councell, by the necessary hand of the permissive power of his word, had decreed and determined to be done; for God by his eternall Decree (by his Covenant) had barred himselfe from restraining of Satans tempting of Adam, or from supporting of Adam tempted by Satan. So in like

like manner, to come to the word of the Scripture, objected by the propagators of the absolute Decree : God (according to his Councell and Decree from all eternity) having obliged himselfe by Covenant in the promise of the blessed seed (to Adam and to all men condemned to the curse of eternall death in Adam the head) that man the eternall Son of his love Christ Jesus, should become man of the seed of the woman in time, and (by his cursed death of the Crosse) redeemed Adam, and all men condemned in Adam, from the curse of the Law for the sinne of Adam : God therefore in his justice by his Covenant, did barre himselfe from the restraining of the acts of Satan and of his cruell instruments in the crucifying of the Lord of life : and this was the hand of the necessary permissive power of his word, to *Herod, Pontius Pilate*, to the Gentiles, to the people of *Israel*, to *Judas*, and to the rest of that bloody band, *Acts* 4. 28. who did nothing in this case but what Gods eternall Councell and Decree determined to be done by the hand of the permissive power of his word : and therefore to conclude this Point.

As it had beene highest presumption in Adam in his state of perfection (by his contemning of the revealed light of the word of the first seventh dayes rest) to have attempted (by any false light) to search into the secret Councell of God, to know what God had decreed concerning man : So it is a most presumptuous attempt in men of this age, by transcending and contemning the very foundation of the light of the whole Scripture of God (which is the light of the word of the first seventh dayes rest, and of the first Covenant established thereon) and to obtrude the fearefull light of such a miserable absolute decree to the conscience of man ; as to affirme, that God of the Law of Righteousnesse (contrary to all righteousness) out of his alone meere pleasure, without all subordinate respect, did decree to condemn all the world to the eternall torments of hell, except a certaine number of men whom hee decreed to elect and save ; and that for the execution of this miserable decree, God did decree (from all eternity) to necessitate *Adams* will, by the irresistable power of this decree, to fall under the eternall curse of the Law, and that without any respect to his Covenant made with *Adam*, without any respect to his Law, or to *Adams* merit by *Adams* transgression of the Law. Thus having removed from the perfection of mans creation the obtruded internal causes of the fall of man, I come next to the declaration of the true efficient cause of the fall of man, as it is set downe in the sacred Word.

C H A P. IV.

The Angels bound and obliged to the Law of God.

AS Eve the woman man female was first in the transgression, we are to begin with the declaration of the efficient cause of Eves transgression of the Law of God, which was meerly externall.

The externall efficient cause of Eves fall was principall and instrumentall: The principall externall efficient cause (as it will appeare by the subsequent declaration) was Satan. The instrumentall efficient cause of Eves transgression, was, first the Serpent; secondly, the objective fruit of the Tree of knowledge of good and evill; thirdly, the words of the first Covenant, *Gen. 2. 17. (dying thou shalt dye)* though the two last were but causes by accident.

The causes inducing Adams fall were these three, and Eve her selfe, which was the fourth cause.

Satan therefore, that old crooked Serpent, enemy to God and man, was the principall efficient externall cause of the fall of man, the rest Satan did use (or rather abuse) for his instruments.

The cause of Satans betraying of man, was Satans malice against God, and his envy to man, advanced to such high honour of dominion over the earth, and over the creatures of the earth, in such high love and favour of God, from whose love and glorious presence Satan was disgracefully cast downe from the Heavens; for Satan by the infinite word, being created a most glorious Angelicall spirit, in the height of angelicall perfection by the power of the word of the law actually and spiritually enlightned (as all Angels were created) for by the immediate power of the word the Angels do live, move, intellectuallly and spiritually, and have their intellectuall and spirituall being: The Angels therefore, according to the internall power of the word, were obliged to the command of the Law of God as well as man; and therefore it is affirmed by the Apostle, *2 Pet. 2. 4.* that the Angels sinned, and sinne being the transgression of the Law, the Angels must be obliged to the command of the angelicall word of the Law, and consequently and necessarily, the Angels by the power of the word (in the justice of God) must be enabled with equall power to fulfill the command of the Law; for as it may appeare by Satans fall, the Angels are obliged to the command of the Law, upon the curse of eternall death, for there is but one reall word of the Law of God, obliging all the intellectuall creatures created by the word, though formally differing according to the differing sphere of the intel-

intellectuall creature, man in the humane sphere is formally and humanely obliged to the Law of God ; the Angels in the angelicall sphere, formally and angelically, and both eternally obliged.

Now Satan by his proud contempt of God, by his transgression of the Law, having fallen from the height of his angelicall perfection and felicity, wherein hee was created, under the eternall angelicall curse of the Law ; Satan was cast down like lightning from heaven to eternall darknesse, *Luk. 10. 18. Eph. 6. 12.* without all hope of redemption, eternally banished from the glorious presence of God, and from the society of the numberlesse number of the blessed Angels, who (according to the eternall Decree of God) do stand in the grace of their created perfection ; by the power of the Resurrection of the word (made flesh of the seed of the woman) as they were created by the power of the word, for the Lords infinite merit (by his rest from the fulfilling of his promise of the blessed Seed) doth descend to the Angels, by whose infinite merit the Angels are conserved in their created estate, as ministering spirits, for the safety of the Elect.

By reason of this shamefull and ignominious disgrace of Satan, by such a high fall by the angelicall curse of the Law, Satan became maliciously desperate against God : for though Satan (by the angelicall curse of the Law) was deprived of all spirituall understanding and action, yet the angelicall intellectuall power of his understanding and action (which is so admirable) did remaine, for by this power Satan works all his mischiefs against God and man : Satan therefore being puffed up maliciously against God, and knowing man to be the most beloved creature of God, and seeing that man should hold such high sovereignty, and such high favour and esteeme with God, (from whose favour Satan had so disgracefully fallen) This did so aggravate Satans infelicity, as that his malicious impatience did carry him (as it were) headlong in contempt of God, to work his malice upon innocent man, and to induce man by the transgression of the Law of God, (by the word of his Law commanding man) to fall into the like condemnation with himselfe ; for Satan (no doubt) did apprehend, that it was as impossible for man to be redeemed from the eternall curse of the humane obligation of the Law, as for himselfe to be redeemed from the angelicall curse of the Law.

By this meanes Satan thought to be revenged on God, in the destruction of his darling man, and to make the whole works of the Creation suffer, in the destruction of man, who was created the ornament and perfection of the works of the Creation.

Satan therefore knowing man to be created in such an admirable estate of naturall and spirituall perfection, Satan did excogitate such a mighty tempta-

temptation, as was able to shake the perfection of the most perfect intellectuall creature of God, as it is an intellectuall creature, which may well be called the master-piece of Satans temptations: in the declaration whereof, the admirable power of understanding, wisdom, craft, and subtilty of Satans temptations may be observed; the declaration whereof shall be discharged in these four points.

First, Satans plot and project (by this mighty temptation) shall be declared: Secondly, the grounds that Satan went upon. Thirdly, Satans policy whereby Satan set his project a foot. Fourthly, the words of the Scripture (set down by Moses) shall be declared, that the plot and project may arise naturally from the words, and from the instrumentall causes of the temptation.

C H A P. V.

Satans plot and policy whereby he betrayed our first Parents.

THe effect of Satans project by this mighty temptation, was this in a word, Satan (by possessing of the Serpent) resolved to suggest to our first parents, that there was such admirable vertue in the fruit of the Tree of Knowledge of good and evill, being eaten, as their desire and appetite to eate of the fruit, should be so highly incensed, as should so darken and obscure their spirituall light and obliged love to God, as they should greedily graspe the fruit, and eate thereof; and by eating thereof (contrary to the command of God by his Law) fall under the eternall curse of the Law.

As for the grounds which Satan went upon to secure his project, they were two in number; first, Satan did take advantage of the Covenant, for Satan did well apprehend, that the first Covenant, being established between God and man, God (in his justice) could neither restrain Satan from tempting of man, or uphold and beare out man being tempted by the mighty power of Satans temptation, which made Satan so audacious to assault man, though created in such spirituall perfection.

The second ground that Satan went upon, was with equall infallibility with the former; for Satan (out of his admirable understanding) did well apprehend, that though man was created in such spirituall perfection, yet that the freedome of his spirituall love could not determine the free act of his naturall love; and that the naturall love of man, being once united to the species of the object of his greatest perfection, the union is inseparable; for all creatures in their kind doe tend with an irresistable propensity to the object of their perfection.

Of this Satan did take his second advantage, for by his false enlightning of the object of the fruit of the Tree of Knowledge, with such a glorious glasse of seeming vertue and perfection (to wit) that by eating thereof, our first parents should be equall to God; our first parents were betrayed; for the naturall species of the externall sensitive object, must be first apprehended by the act of the understanding, before it can be either morally or spiritually apprehended by man.

Satans policy to set this project a foot, was to bring man in dislike with God; for this cause, Satan (by possessing of the Serpent) did suggest to our first parents; first, that if they would but eate of the fruit, which God had commanded them (under paine of death) not to eate, they should have the perfection of the understanding both of good and evill, and that this was the perfection of Gods understanding.

Secondly, and consequently, that according to the perfection of that understanding, they should bee enabled with the freedome of independent action, which was the perfection of the free act of God, whereby they should be free from the feare of any dying death, threatned by the Covenant, and in every respect equall to God.

Thirdly, that God of purpose had commanded them not to eate of the fruit of the Tree of Knowledge of good and evill, upon the pain of a dying death; because God did know, that such was the vertue of that fruit, that by eating thereof, they should become equall to God himselfe.

This was of purpose suggested by Satan, to incense the love of man (who as yet knew no evill) so to affect the understanding of evill, as that without the understanding of evill, man should apprehend his understanding to bee imperfect; and so to affect such freedome of independent action, as hee should be free from any danger of death threatned by the covenant. And now to make all this arise out of the word of the Scripture, the severall passages set down by Moles, now next to be declared.

CHAP. VI.

*The reason that Satan in the Serpent did begin first to tempt Eve,
man female the woman.*

Satan being to enter the lists with man, armed with the perfection of such naturall and spirituall understanding and action, Satan must begin to work objectively upon the externall senses of man or no way, to divert the love of man from God, who were united in such spirituall love. Now Satans power to deceive man, is in the only power of his false deceiving light, which

which doth alwayes in outward shew and appearance, promise a farre greater good to man then the light of the Word of God doth promise, whereby the light of the word is obscured and darkned by Satans false great light.

Satan therefore to induce man to be in dislike with God by his false deceiving light, did abuse the light of the Word of God and the Sacramentall seale of the first Covenant: for there was no other sensitive object under the heavens whereby Satan could then betray man by his false deceiving light, but by the beautifull fruit of the tree of Knowledge, Satan therefore to incense Eves love and desire to taste of this beautifull fruit, did make choise of the sensitive Serpent, for his instrument to glosse the fruit with the false great glosse of his false deceiving light.

Though it be not expressely set downe by Moses what manner of sensitive creature the serpent was, yet by the words of the Text it doth manifestly appeare that the Serpent was a most subtile sensitive creature created by God, and in sensitive apprehension next to man; and (as it shall appeare afterwards) loving and conversant with man, and waiting as it were upon Eve, and therefore the more fit for Satans instrument. Satan did begin with Eve, and (as it may appeare by the circumstance of temptation) out of Adams hearing; wherein Satan shewed his wisdom, lest he should have had the strong encounter of two adversaries, both in the state of spirituall perfection.

It is thought that Satans policy in beginning first with Eve, was because of her sex, being (as it is conceived) the weaker of the two, though I must say that there is small reason to conceive that Eve (for her intellectuall and spirituall perfection) was any wayes inferiour to Adam, both being created in the like state of naturall and spirituall perfection of man, though the one man male, and the other man female.

But the reason must rather be, that Satans poisoned cup being presented to Adam by Eves amorous beautifull hand, the cup might be without all scruple freely received by Adam, for Eve was created the modell of the beauty and glory of her sex; to whose love, Adams love and affection was most dearly and intimatly united; and herein was the devils cunning.

First therefore of Satans tempting of Eve, by his instrument the Serpent, and next of Eves tempting of Adam seduced by Satan in the Serpent. In Satans tempting of Eve by the Serpent, his first policy was by a subtile question, to induce Eve to conference, to the end that by Eves reply to the Serpent, Eve might let fall some words by her answer, for Satan to take advantage to work his foule murdering desire.

The question like Satan himselfe, was a most subtile question, who for his winding every way in a man, by the subtilty of his temptation, is called a Serpent in the Scripture: First, therefore of the question moved by the Serpent to Eve, and next of Eves answer to the Serpent.

CHAP. VII.

Satans subtile question to Eve by the Serpent.

Satan in his subtile question, by the Serpent, doth sticke to the second ground of his project, which is the freedome of the love of man to the externall sensitive object, enlightned by whatsoever light: The words of the question are these (*Gen. 3. 1.*) *Yee*, here the Serpent makes a pause, as it were, by the way of admiration, *hath God said, yee shall not eate of every Tree of the Garden*: The sense of the words is this, Is it true, or is it possible that man, whom (it seemeth) that God hath made Lord over the earth and creatures, should be barred from that freedome which is not denied to the very sensitive creatures, which at their pleasure freely eat of every pleasing herbe agreeable to their sensitive nature (wherein the whole sensitive pleasure and contentment of the sensitive creature doth consist,) and must man (a creature both intellectuall and sensitive, and the Lord of the creatures) bee curbed and denyed the like freedome to eate of what fruit man hath a minde to eate of? Here was a most divellish question to set a woman (as she is a naturall woman) a longing without any further; and who is able to say, that Eve did not then long, by reason of her first conception, which is the sensitive conception of woman?

Though the question be cunningly and coveredly moved by the Serpent, yet if we consider the readinesse of Eves apprehension, in her state of perfection, wee shall finde that Eve did apprehend the depth of the question, and began to be sensible both of the restraint of her freedome, and likewise of death threatned by the Covenant, which two of all things under the heavens are most averie to the free nature of man, as hee is man intellectuall and sensitive.

But Eve as yet doth modestly containe her selfe, and Satan in the Serpent was no lesse wary; for Satan of purpose did make no mention (by his question) of death, threatned by the Covenant; for Satan was sure that by the subtilty of his question, he had given Eve such a blow (being in the state of perfection) as she should be quickly sensible both of the restraint of her freedome, and of death threatned by the Covenant, which innocent Eve before that time had no reason to think of.

Yet

Yet for all this, Eve in this Duell at first, like her selfe, did stoutly stand to the marke, containing her selfe within the compasse of her morall sphere, actually and morally, though Eve began to faint spiritually; for the blow was so dangerous, and touched Eves freedome so neere, as in her answer to the Serpent by uttering the words of the Covenant, Eve fell short, as we shall heare by the words of her answer to the Serpents question.

CHAP. VIII.

Eves Fall.

THe words of Eves answer to the Serpents question are these, *Gen. 3. 2.* *We eate of the Trees of the Garden, but of the Tree which is in the midst of the Garden, God hath said yee shall not eate of it, neither shall ye touch it, lest yee dye.*

In these words, first Eve did give a most cleere testimony of her perfect understanding of God the Creator, by the word of his Law and Covenant; for in Eves acknowledging of Gods bounty and blessing, in allowing to our first parents the fruit of the Trees of the Garden (which was by the blessing of the word of the first seventh dayes rest of God the Creator) Eve did acknowledge her immediate dependence, upon the blessing of her gracious Creator by his word.

Secondly, Eve by acknowledging Gods command, by his word commanding our first parents, to abstaine from the fruit of the Tree of Knowledge, upon the paine of death: Eve did acknowledge the Sovereignty of God the Creator, over man and mans obliged obedience to God, which is the summe of the first Covenant, in these words; God hath said (whose word is the command of his Law to man) *Yee shall not eate of the fruit of the Tree in the midst of the Garden*; that is, of the Tree of Knowledge of good and evill, whose command we are to obey, lest we dye (to wit) a dying death, which is eternall death. Though the temptation (by the subtil question) touched Eves freedome so neere, that Eve fell short in the repeating of the word of the Covenant; for while as the word of the Covenant was, *dying yee shall dye*, Eve said to the Serpent, we must not touch the fruit of the Tree in the midst of the Garden, lest we dye.

Now death was the word, which cunning Satan in the Serpent watched for, that Eve should let fall; whereat Satan in the Serpent taking advantage, did give a fresh assault to Eve, most impudently contradicting the word of God by his Covenant, saying, *Yee shall not dye at all*; and with a breath, before Eve could reply, sawcie Satan in the Serpent by a most calumnious lye against God, did second the assault, saying, *God doth know, that when yee*
eate

eat thereof, (to wit, of the fruit of the Tree of Knowledge) your eyes shall be opened, and yee shall be as Gods, knowing good and evill ; as if the Serpent should have (most impudently and blasphemously) said, God hath commanded you of purpose (upon the paine of death) that ye shall not eat of that fruit ; for God doth well know, that if you doe eat thereof, the eyes of your understanding shall be enlightned with the perfection of Gods owne understanding, which doth consist in the perfect understanding both of good and evill ; and consequently with the perfection of the independent action of God, by means whereof yee shall be secure from any feare of death threatened by any Covenant, for by this independent freedome yee shall be equall to God himselfe.

At which divellish false calumnious suggestion, Eve (out of the perfection of her naturall understanding) did begin to be jealous of God, as envious of such perfection and felicity to man, whereby man might be equall to God, and that so easily to be attained unto (to wit) by eating of the fruit of the Tree of Knowledge, which under the paine of death man must not touch; for Eve must have apprehended (for any thing she knew) that there was as great vertue in the fruit of the Tree of Knowledge, (being eaten to produce such perfection) as was suggested by the Serpent : As there was vertue in the fruit of the Tree of Life, for the eternall preservation of man, as he is man, whereof Eve was to eat at her pleasure, which was no small reason for Eve to be induced by the words of the Serpent, that there was such vertue in the fruit of the Tree of Knowledge ; and now by the glosse of this great false light of Satan, Eves naturall love and desire began to be so incensed, as she was moved to take a review of the fruit, which Eve had formerly so often past with abstinence, out of her religious love and feare to the command of her gracious Creator : And having received the fruit (enlightned by Satans false suggestion) the goodnesse, beauty, and excellencie of the fruit, did seem in Eves conceipt and apprehension, to promise no lesse vertue and perfection then was suggested by the Serpent, as may appeare by her words, *So the woman seeing that the fruit was good for meat, to wit, both of the soule and body by eating thereof to live eternally ; and that it was pleasing to the eyes ; that is, to the eyes of the understanding, and to the eyes of the sensitive body, and therefore to be desired to get understanding, that is, for the attaining to the perfection of such understanding as was equall to the understanding of God ; and consequently for attaining to the perfection of such independent action as was equall to the perfection of such understanding, free from all feare of death threatened by the Covenant.*

Now the species of the sensitive object of the beautifull fruit of the Tree
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of knowledge (thus actually and satanically enlightned) being received in Eves understanding, her incensed naturall and morall love and foule desire to eate of the forbidden fruit (and by eating thereof to be equall to God) arising (like a great dark cloud, dispersing it selfe thorow all the intellectuall and sensitive parts of her soule and body) Eves spirituall light and thankfull obliged love to God, was so quite darkned and obscured, as Eve did greedily and most unthankfully grasp the fruit, and eate thereof: And no doubt Eve did finde the taste and rellish of the fruit answerable to the beauty of the fruit; by eating whereof, Eve secured her selfe to become equall to God, by the time that the suggested power and vertue of the fruit, should by operation produce the expected effect.

By the way the Reader may here observe, first the reason that Satan is called that old serpent in the Scripture, *Rev. 20. 11.* Satan is called a serpent from the subtilty of his temptations, as he windes in at every externall sense of man by his false deceiving light: And Satan is called the old serpent from this first temptation of man.

Secondly, the reason may be observed, that Satan is called a lyer from the beginning, *Joh. 8. 54.* for this was the first lye that ever entred in the world, whereby Satan most impudently and most audaciously did belye the majesty of God, that Satan might work his malice upon innocent man, for Satan by this false lye did most trecherously procure the fall of man.

Thirdly, the reason may be observed, wherefore Satan is called the flower of discord; for by Satans false suggestion (that man by eating of the fruit of the Tree of Knowledge should become God) Eve began to fall at variance with God, for commanding man upon the paine of death not to eate of the fruit of the Tree of Knowledge: Here a question may be moved: Eve being created in the state of naturall and spirituall perfection, did not Eve perfectly know, that the Serpent was but a sensitive creature, and that the actuall words (uttered by the Serpent) could not be the serpens words, but that it may be rather conceived, that Eve by hearing of the Serpent thus speaking as man, might have been afraid, and run away from the Serpent: To this I answer.

It is without all doubt, that Eve did perfectly know that the Serpent was but a sensitive creature, and the rather that this creature (which is called the Serpent) was more conversant with Eve then any other of the sensitive creatures which shall plainly appeare hereafter: And there is no question, but Eve did perfectly apprehend, that the words were not the naturall words of the serpent: And it is most certaine, that Eve could not imagine that the actuall words did proceed from satan in the serpent, of whose bewitch-

ing temptations Eve before that time had no manner of experience.

But Eves understanding and judgement (by her foule incensed love and desire to eate of the forbidden fruit, that she might be equall to God) was quite darkned and obscured, such is the power of sinne and evill, when it is once conceived and harboured in the heart of man.

But as for Eves feare of the Serpent thus speaking, Eve in her state of perfection could feare nothing but God alone, for servile humane feare is since the fall and redemption of man, arising from the distrustfulnesse and unbelcefe of man; and yet in this condition of man (under the evangelicall Law of grace) both men and women (induced by the great promises of Satans false deceiving light) are not afraid while Satan (many times) doth appeare in deformed shapes: But there was no such deformednesse in this sensitive creature (which is called the Serpent) for it was a most comely, lovely, handsome, sensitive creature, waiting as it were upon Eve.

Thus Eve in the confidence of her new expected state and felicity (by the operation of the vertue of the fruit which she had eaten) joying in her heart, with what a booty she should present Adam out of her deare love and affection, that as Adam was owner of her love, so he might be partner of her new expected transcendent felicity, Eve did take of the fruit and carry to Adam.

CHAP. IX.

Adams Fall.

MOses being to set down the History of the Creation and of the Fathers, in the small Tractate of Genesis, untill his owne time, containing the History of 2000. yeares; though Moses (for brevity) hath set downe the truth of Adams fall, without expressing of the severall circumstances and conference which past between Adam and Eve, before Adam did receive and eate of the forbidden fruit; yet it is not to be imagined, that Adam in the prime of his spirituall perfection and wisdom (for all his intimate love and affection to Eve) could be so easily induced by Eve to eate of the forbidden fruit, that of necessity there must passe some serious discourse between Eve and Adam; for without all doubt Eve (by her gracefull delivery) must acquaint Adam with all that passed betweene her and the Serpent, and with the weighty reasons that moved Eve to eate of the fruit; and with her owne confidence, that by eating of the fruit, she should bee equall with God; and it is most certaine, that Eve out of the sincerity of her affection, to have Adam partner of her expected transcendant felicity

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(as Adam was the true owner of her love) did by her beautifull hand present the fruit to Adam, using her most perswasive reasons to move Adam to eat of the fruit; and no question, Eve was the more instant, that both (in time) might prevent threatned death by the Covenant, which Eve was confident to be prevented by their mutuall eating of the fruit, whereby both were suggested to be equall to God, and free from all feare and danger of death.

Adam therefore presuming on Eves judgement and wisdom (which he knew to be equall with his owne) by hearing of the suggested vertue of the fruit, suggested by the Serpent, and confirmed by such apparent reasons, Adam did begin to be as confident and as much affected with the hopefull expected felicity, of the suggested vertue of the fruit, as Eve her selfe; for otherwise all Adams love to Eve, and all Eves amorous perswasions of Adam, could never have induced Adam to runne upon so desperate a hazzard.

Wretched Adam therefore (in confidence by eating of the fruit to bee equall to God himselfe) did take of the forbidden fruit, and eat thereof, mounting himselfe upon the ambitious wings of so neere affected Deity, in flying at so lofty a pitch, till by the glorious splendor thereof, Adams ambitious wings being scorched, Adam with his posterity (Icarus-like) fell down in the bottomlesse sea of Gods eternall wrath, under the fearefull curse of the Law, hopelesse, helplesse, eternally upon earth; and all by the miserable sting of the old Serpents darknesse ending alwayes in afflictions, though this was the affliction of afflictions; for as Adams transgression of the command of God of the Law of Righteousnesse was the transgression of all men created in Adam (the head of all men naturally to descend of Adam to the end of the world) whereby the first Covenant (made betweene God and man, upon the immediate command of the word of the first seventh dayes rest of the Law of Righteousnesse) was broken by man: so Adam and all men created and false in Adam the head (according to the first Covenant) were eternally condemned by the Law of Righteousnesse to the curse of eternall death, without all hope of mercy or redemption.

Now though it be manifest (by the Scripture) that by the transgression of one precept, the whole Law of God is necessarily transgressed, and therefore this precept of the forbidden fruit, transgressed by Adam, being the necessary command of the word of the first seventh dayes rest of the Law of Righteousnesse; for as hath beene formerly declared; the word of God commanding man, hath the onely power of command, but as it is implied in the word of the seventh dayes rest of the Law, and therefore the curse of the Law of Righteousnesse was due by the Law for the transgression of the

command; though I say by the transgression of this one command, the whole Law was transgressed, yet for the Readers satisfaction, it shall be declared, that by the transgression of this one command, every severall precept of the Decalogue (set downe to Moses) was necessarily transgressed, taking the Law in the simple formall obligation, without any respect either to the Prophetickall or Evangelicall obligation of the Law.

CH A P. X.

By the transgressing of the command of the forbidden fruit, every Precept of the Law was transgressed.

First, our first parents being condemned to the eternall curse of the Law, for the transgression of the command of the forbidden fruit, they were utterly disabled from the first seventh dayes commanded worship, whereby the fourth precept of the first Table was transgressed. Secondly, our first parents, by following the Serpents advice, and by expecting (by eating of the forbidden fruit) to become Gods, they had other Gods contrary to the first precept of the Decalogue. Thirdly, the false deceiving words of the serpent, being imprinted, and (as it were) graven in the fruit of the Tree of Knowledge, to induce our first parents to eat of the fruit, was the first graven image of the devils erection, to which our first parents did bow and bend all the whole powers of their love and affection, contrary to the second precept of the Decalogue. Fourthly, by our first parents assenting to the Serpents blasphemous belying of God, the sacred Name of God was taken in vaine, contrary to the third precept of the first Table in which foure precepts is the summe of the first Table of the Law. Fifthly, by the transgressing of the command of the forbidden fruit, Adam and Eve did dishonour their parents, contrary to the first precept of the second Table, whose parents were the blessed Trinity, though the second Person was not then revealed. Sixthly, Adam by transgressing of the command of the forbidden fruit did kill all his posterity, by the procuring the curse of eternall death upon himselfe and his posterity, contrary to the second precept of the second Table. Seventhly, our first parents by their spirituall adulterous whoredome, with their idoll of the Devils erection, did commit adultery contrary to the third precept of the second Table. Eighthly, Adam by procuring of the curse of the Law against his posterity, did steale away all the naturall and spirituall gifts wherein they were created, which by the first Covenant were as due to them as to Adam himselfe, contrary to the fourth precept of the second Table. Ninthly, by our first parents assenting to the false

false calumnious lie of the Serpent against God : our first parents did bear false witness against God : for the command of the fifth Precept of the second table, doth extend as well to God as to man. Tenthly and lastly, our first parents by coveting to be Gods, did transgress the last precept of the second table, whereby every precept of the whole Law was necessarily transgressed by our first parents. Before we do proceed, an Objection is to be answered.

CHAP. XI.

The Decree of Predistination was not suspendible by Adam though created in the estate of naturall and spirituall perfection.

A *Dam* being created in the state of such naturall and spirituall perfection, as did equall the perfection of the Law, to which he was so necessarily obliged ; it was in the freedome of *Adams* power, to have resisted Satans temptation ; by resisting whereof, the Decree of Predistination had been suspended. It is therefore concluded by the Authors and maintainers of the absolute Decree, that there was a necessity, that the freedome of *Adams* will, must be necessitate by the absolute Decree, to yeeld to the temptation of Satan, lest the Decree of Predistination should be suspended.

I answer to the Objection : It is true, that *Adam* was created in such estate of naturall and spirituall perfection, as did equall the command of the Law ; but this perfection was with equall freedome of naturall, morall and spirituall action, without the determining of the act of the one by the act of the other, as hath been formerly declared. *Adam* therefore, in respect of his freedome of election, had the power to be induced, or not induced, by Satans temptation before *Adam*, was tempted by Satan. But *Adams* love (by Satans false deceiving light) being once united, to the externall object of the fruit of the tree of knowledge, *Adams* fall by eating of the fruit, was irresistible, and that for this twofold impregnable reason.

First, the externall object actually enlightened (by Satans false light) being the object of *Adams* greatest perfection (for *Adam* by eating of the fruit was suggested to be equall to God) *Adams* love, and the object of his greatest perfection, being actually united : The union was inseparable and unresisted by any increated or created power : For God had barred himself by covenant, either from restraining of Satan from tempting *Adam*, or from bearing up of *Adam* being tempted by Satan, neither was there any created power of God that could separate or necessitate the freedome of *Adams* naturall love from the naturall object, or *Adam* must not be created

man in the state of naturall perfection, whose love must be with all freedom to the naturall object.

Secondly, there being nothing under the heavens more averse to the nature of man, (both as he is an intellectuall, and as he is an naturall man intellectuall and sensitive) then eternall death (which is the destruction of the perfection of man;) Adams naturall love therefore being united to the eternall object, whereby he might avoid eternall death, the union was inseperable and irresistable.

So long therefore as Satan (by his mighty power) was left at such liberty, there was small reason to invent any imaginary decree, to necessitate Adams will to fall under the eternall curse of the Law. Though by this act of Satan his power was so curbd and limitate, that Satan shall never deceive all men againe at a clap, as we shall heare afterwards.

One question doth remaine to be resolved, which is prest by many, the question is this: Could not God have created man with such necessity of spirituall action, as man could not have beene tempted by the mightiest temptation of Satan, to fall from his obliged love to God? I answer.

It is all one to move this question, as to move the question, whether God could create another God? For first, no intellectuall creature (as it is a creature) can bee created with necessity of spirituall action; for by such Creation, God must communicate his owne spirituall indivisible essence to his creature; though the action of God is not necessary by nature, as wee say of the fire, (which out of the necessity of its nature) doth necessarily burne; but Gods immanent action is said to be necessary, as he is infinite immutable and eternall, as by his transeunt action God is said to be a most free Agent.

Secondly, I answer to the Question, that such creation of man by God, with necessity of spirituall action, had implied a manifest contradiction; for so man must have beene created, dependent by his creation, and independent by his spirituall action. And so much briefly for the fall of man under the eternall curse of the Law, which is the contents of the first Part of this second Booke.

CHAP. XII.

*The redemption of man from the fearefull eternall curse of the Law
for the sinne of Adam.*

VWE should next (according to our method) let downe the arraignment of our first parents by God, and the censure of God upon the arraignment containing the second Covenant.

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But because the arraignment, censure, and second covenant, doth necessarily presuppose the redemption of man, from this fearfull curse of the Law (to which *Adam*, and all men naturally to descend of *Adam* were eternally condemned): the redemption of man therefore, is first to be declared: For, though (according to the eternal decree of God) the actuall curse of the Law for the sin of *Adam* was never, neither shall it be ever actuallly inflicted upon *Adam*, or any man naturally to descend of *Adam*; yet so much was neither known to man or Angel before the Promise of the blessed seed was made to *Adam*, and to all men eternally redemed in *Adam* the head, by the second covenant. And therefore all the punishments inflicted by God, by his censure upon our first parents for the transgression of the Law, were all temporall in this life, while as the curse of the Law is eternall: For, first, if the curse of the Law had been actuallly inflicted by God upon our first parents, as they and their posterity were actuallly condemned to the curse, it had been impossible for our first parents to have answered God upon their arraignment as they did, though their answers were untowardly enough. For their answers (as we shall find) was as the answer of a meer naturall man, without any manner of spirituall understanding or action.

Secondly, it had been impossible for God (in this case) to have called our first parents so mercifully by his Word; but most impossible for God to have entred any covenant with man, under the actuall curse of the Law; in which case the eternall curse of the Law is merciless: For God can shew no mercy to man condemned to the curse of the Law, without a Mediator to intervene between the condemnation of man by the Law, and the actuall inflicting of the curse. The redemption of man therefore, from the curse of the Law, is, first, to be declared before the arraignment of our first parents, before the censure of God upon the arraignment, and before the second covenant.

The redemption of man from the curse of the Law, for the sin of *Adam*, is to be considered after a twofold manner: First, the redemption of man is to be considered, as it was the promise of God made to *Adam*, and to all men naturally to descend of *Adam*, in the promise of the blessed seed by the second covenant, which is contained in the rest of this second Book. Secondly, the redemption of man is to be considered, as the promise of the blessed seed was fulfilled by the Lord Jesus Christ, upon the day of his resurrection, upon which blessed day the new covenant was made by God with all the Nations of the world, which is declared in the third book of this Theologicall key.

For the better conceiving both of the second Covenant (which is called the old Covenant) as also of the New Covenant; these three maine fundamentall points are necessarily to be understood.

The first, the eternall Decree of God, whereby the redemption of man was decreed from all eternity. The second point is the perfection of the redemption of man, and wherein the perfection of the redemption of man doth consist. The third point is the admirable benefits, arising to all the nations of the world, by the perfection of the redemption of man, from the curse of the Law for the sin of *Adam*.

First, therefore of the eternall Decree of God. God, out of his infinite love and mercy to man, (in his Son Christ Jesus) upon his eternall prescience of the inevitable fall of man, by the mighty malicious temptation of Satan, did from all eternity decree, to predestinate to the cursed Altar of the cross, the only Son of his love, Christ Jesus, (begot man of the seed of the woman in time, as he is man, the eternall Son of God, before all time) to redeem man from the eternall curse of the Law for the sin of *Adam*, by his cursed death of the cross; that as Satan in the Serpent did first so maliciously betray the woman, to procure the fall of man: So by the resurrection of the blessed seed from the dead, the head of the old Serpent Satan, and his cursed seed (for his malicious betraying of the woman) should be broke in the great day, to his eternall confusion: For which cause, first, God decreed from all eternity, to enter his second covenant with man, in the promise of the blessed seed; that the blessed seed should rest from the redemption of man from the curse of the Law for the sin of *Adam* upon the seventh day of the last Sabbath from end to end; that by his fulfilling of the whole Law in the seventh day, the whole Law might be fulfilled, as he did bind and oblige himself to man by covenant; by fulfilling whereof, the first seventh dayes eternall rest, (lost by *Adams* transgression of the Law) might be due to his merit by the Law, that the eternall blessing of the next seventh dayes rest, the redeemed state of man might be continued.

Secondly, God by his eternall decree, did decree to bind and oblige himself to man, to fulfill the promise of the blessed seed by his resurrection from the grave, and to enter his new covenant with all the nations of the world.

As God did decree from all eternity to bind and oblige himself to man in the promise of the blessed seed, by the second covenant: So God decreed from all eternity, to bind and oblige man, mutually by his second covenant, to believe in his promise of the blessed seed; both upon the eternall blessing of the word of the second seventh dayes rest of the Law of righteousness of faith, and likewise upon the eternall merciless curse of the law of faith.

The promised redemption of man therefore, in the promise of the blessed seed, (by the second covenant) was as effectually and actually to *Adam*, and to all men naturally to descend of *Adam* the head, untill the promise was fulfilled

fulfilled; as it was effectually and actually in the fulfilled promise by the new covenant to all the nations of the world.

Adam therefore, and all men naturally, to descend of *Adam*, (by the redeemed word of the Law literally written in the heart of man) were necessarily enabled with the power of natural life and light; and with the power of the life and light of righteousness of faith, to believe morally in the promise of the blessed seed; as they were obliged by covenant, though by the eternal Decree of God, *Adam* and all men redeemed in *Adam* the head, from the curse of eternal death and darkness, were shut up and concluded in temporal darkness called unbelief and sin, till they be regenerate, afterwards to be declared: from this enabling of man, with the life of righteousness of faith to believe the promise of the blessed seed, the Law of righteousness, was first called the Law of righteousness of faith; for by the formal obligation of the Law by the second covenant, the formal simple obligation of the Law of righteousness, was actually determined by the command of the word of the seventh day of the Law of righteousness of faith in the promise of the blessed seed.

By this decreed work of the redemption of man (by predestinating the Lamb of God to the cursed altar of the cross for the sin of man) the sacred Decree of God, doth principally take the name to be called, The eternal decree of Predestination, as from the more noble and excellent part, so far surmounting the works of the creation, as the sacred blood of the Son of God doth surmount the excellency of all the creatures created by God. And so much for the eternal Decree of Predestination for the present: Next the perfection of the redemption of man is to be declared.

C H A P. XIII.

Of the perfection of the redemption of man, from the curse of the Law for the sin of Adam, by the cursed death of the Son of God, Christ Jesus, as he is man.

AS God by his decree from all eternity did decree (by the cursed death of the promised blessed seed, made flesh of the seed of the woman) to redeem all men from the curse of eternal death and darkness (to which all men were eternally condemned in *Adam* the head;) So God from all eternity did decree to shut up and conclude all men redeemed in *Adam* the head in temporal spiritual darkness till they be regenerate, which is called unbelief and sin; and therefore it is said, *Rom. 11. 32.* that God did conclude all men in unbelief, (which is spiritual unbelief, proceeding from that spiritual darkness) that he might have mercy upon all men. (to wit) by enlight-
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ning of that spirituall darknes, by the grace of spirituall faith in the act of regeneration.

In which two points, the perfection of the redemption of man doth consist: First therefore, of the perfection of the redemption of man from the curse of eternall death and darknes. And secondly, of the shutting up, and concluding of all men (redeemed from the curse of eternall death and darknes) in temporall spirituall darknes (called unbelief and sin) according to the eternall Decree of God.

The perfection of the redemption of man (condemned to eternall death and darknes) is by the intervention of the cursed death of the Word made flesh of the seed of the woman, between man condemned to the curse of the Law, and the actuall inflicting of the curse by God, upon the word of the Law, and life of righteousness written in the heart of man, whereby man was inabled with the power of naturall life and light, and with the power of the life and light of righteousness before his fall.

By which intervention of our Saviour, by his sustaining of the actuall curse of the Law due to man condemned by the Law: the word of the naturall life of man, and of the life of righteousness (written in the heart of man) and consequently man is redeemed from the curse of eternall death and darknes, and by the power of the redeemed word in the heart of the redeemed man: The naturall man is naturally and morally inabled again to live the naturall life of man, and the life of righteousness of faith, to believe first in the gracious promise of the blessed seed by the old covenant, and now to believe in the fulfilled promise by the new Covenant.

As Adam therefore, and the Fathers, by the literall light of the Word of the seventh dayes rest, of the Law of righteousness of faith (then by the name of the Sabbath of the Lord, which was really one with the literall light of the redeemed word, of the Law and life of righteousness of faith in the heart of man) were morally enabled to believe the promised rest of the blessed seed from the redemption of man from the curse of the Law; for the sin of Adam upon the Sabbath, and by the power of the word of righteousness of faith in their heart, were inabled to bring forth the morall and ceremoniall works of faith, according to the formall command of the Law of faith. So now, by the power of the redeemed word of the law of Faith (written in the heart of man, really one with the word of the seventh dayes rest of the Evangelicall Law of righteousness of faith) the redeemed naturall man is morally inabled to believe the fulfilled promise of the blessed seed, and to bring forth the morall works of faith according to the command of the word of the seventh dayes rest of the Evangelicall Law of righteousness of

of faith. And therefore, though the redeemed naturall man, (from the curse of eternall death and darkness) be shut up and concluded in temporall spirituall darknes (till he be regenerate) and dead, as he is a spirituall man, without any manner of spirituall understanding or action, and necessitate to spirituall unbelief; yet the redeemed naturall man is not shut up and concluded in naturall and morall darkness, and dead, as he is a naturall man, necessitate to morall unbelief; but by the power of the redeemed word, written in the heart of man: The naturall man is alive, with freedom of naturall and morall grace (by the act of his understanding, will, and senses) to believe the promise of the blessed seed by the old covenant; and the fulfilled promise by the new covenant; for the word of the Law of righteousness of faith (obliged both by the old and new covenant,) is first and immediately morally commanded, though necessarily implying the spirituall command, and that as well upon the merciless curse of the Law of Faith, as upon the eternall blessing of the word of the seventh dayes rest of the Law of righteousness of faith.

If the redeemed naturall man therefore, were concluded, and necessitate to morall unbelief, as (by his concluding in spirituall darkness) he is necessitate to spirituall unbelief: First, it were impossible for the redeemed naturall man to give morall obedience to the command of the Law of faith, obliged either by the old or new covenant. But more impossible for God (in this case) to make his old or new covenant with man: For, it were high injustice in God, to oblige man (redeemed from the curse of the Law for the sin of Adam) to believe his promise upon the merciless curse of the Law of faith; while the redeemed naturall man (in the mean time) was necessitate, both to morall and spirituall unbelief.

Secondly, in the free naturall and morall act of the understanding, will, and senses of the redeemed naturall man, (which naturall and morall act is really one, though formally differing) the perfection of the redemption of the naturall man (as he is man intellectuall and sensitive) doth consist; which being necessitate man is no man.

Thirdly, such morall necessitating of the redeemed will of man, (and consequently of his externall senses) doth inferre a necessary contradiction in the act of the redemption of the naturall man: for by the literall light of the redeemed word of the Law and life of righteousness of faith written in his heart, (really one with the literall light of the word of the seventh dayes rest of the Law of righteousness of faith) the naturall man is morally inabled to believe the word preached (for the literall light of the word is in the sound of the word) and therefore it is said, *Rom. 10. 17.* that *Faith* (which is morall faith) *is by the hearing of the Word.* And by the necessitating of the morall act

act of the understanding, will, (and consequently of the senses) of the naturall man, he is necessitate to morall unbelief; which is a manifest contradiction. Hence I inferre these seven Theologicall necessary conclusions:

First, the redeemed naturall man, by the redeemed word of the Law, and life of righteousness of Faith, written in his heart (which is of one reall light and command, with the eternall light and command of the word of the seventh dayes rest of the Law of righteousness of Faith) the redeemed naturall man, is morally inabled with the grace of morall faith, to believe the word of promise (which is really one with the word of the seventh dayes rest of the Law of righteousness of Faith :) First, in the promise of the blessed seed (by the old covenant) and now by faith in the fulfilled promise (by the new covenant) made with all the nations of the world.

Secondly, and consequently, by the power of the redeemed word of the Law, and life of righteousness of Faith, (written in the heart of the redeemed naturall man) the naturall man is morally inabled to bring forth the works of morall faith, according to the formall command of the Law of Faith, without any manner of necessitating of his will, to morall disobedience by the temptation of Satan or his instruments; for, if either Satan, or any created power of God, could necessitate the will of the redeemed man to morall disobedience: God in his justice could never oblige man to the command of his Law, upon the curse of eternall death, either by the old or new covenant. Though Satan therefore be necessitate to tempt man, (as shall be declared hereafter) yet Satan with all his power, must either induce the redeemed naturall man, freely and willingly to disobedience, or no way.

Thirdly, the redeemed naturall man, by the power of the light of the word of the Law, and life of righteousness of faith in his heart, (really one with the literall light of the word of the seventh dayes rest of the Law of righteousness of Faith) is morally inabled to know when he doth transgresse the Law of faith, by bringing forth the works of unbelief and unrighteousness by his actuall sins, and to repent him of his actuall sins, for fear of the curse of the Law: For the grace of morall faith, doth necessarily presuppose the grace of morall repentance. And this is the reason that from the promise of the blessed seed, (throughout the old and new Testament) all men are continually called upon, to forsake their actuall sins and unrighteousness, and by repentance to turn and reconcile themselves to God; for all naturall men (by the perfection of their redemption) are inabled with the morall grace of repentance, without any manner of necessitating of their impenitency, by the power of Satan or his instruments: For the grace of morall repentance, being necessitate, the grace of morall faith is likewise inevitably necessitate.

Fourthly,

Fourthly, the redeemed naturall man, being morally inabled with the grace of morall faith and repentance, without any manner of necessitating of his will to morall unbelief and impenitency : The grace of spirituall faith is promised (by the old and new covenant) in God prefixed time, to the continuation of his morall obedience, by the morall works of faith : For, *Mark 13. 13. Whosoever shall continue to the end shall be saved.* This end to the naturall redeemed man, is the prefixed time of Gods spirituall calling, by spirituall faith : For by spirituall faith, the naturall redeemed man is saved from the second death, which is the curse of the Law of righteousness of faith ; as (by the cursed death of Christ Jesus, the Son of God, as he is man) naturall man is saved from the first death, which is the curse of the Law of righteousness for the first sin of Adam.

Fifthly, though Satan and his wicked instruments, cannot necessitate the will of the redeemed man, morally to disobedience : yet Satan (by his false deceiving light) can induce and betray man, (without Gods speciall concursive grace) to transgress the Law of righteousness of faith by his works of unbelief and unrighteousness ; and to draw down the evill reward of the Law, by sore afflictions proceeding from the wrath of God, upon the naturall man for his transgression of the Law. The redeemed naturall man therefore (by the power of the redeemed word of the Law, and life of righteousness of faith in his heart) is inabled with the morall grace and gift of morall prayer, to call upon the Lord in the day of affliction and trouble, who hath promised to hear the prayer of the redeemed naturall man. And therefore, the Lord saith, *Psal. 50. 15. Call upon me in the day of trouble, and I will hear thee ;* for prayer is one of the principall works of worship, and a chief work of faith.

Sixthly, the naturall and morall blessing of the word of the seventh dayes rest of the Law of righteousness of Faith is morally due by the Law to the redeemed naturall mans morall faith, by the immediate power of which blessing, the naturall mans power to produce his morall good works of faith is continued. Though the good morall action therefore of the redeemed naturall man, be necessary spirituall sin, by reason of his concluding in spirituall darknes, which is spirituall unbelief, (for whatsoever is not of spirituall faith, is necessarily spirituall sin) yet the good morall action of the naturall man is not actuall spirituall sin ; for so God must be the first author of actuall spirituall sin since the fall, which is blasphemy to affirm : For this spirituall sin is not by the positive act of the will of man, but from the will of God, according to his eternall Decree, by concluding man in spirituall unbelief, which is called sin, for the reasons set down in the Chapter following. But

this spirituall unbelief, (proceeding of the spirituall darkness) wherein all redeemed men are concluded, is not actuall sin: For actuall sin is the transgression of the Law, which is the only sin that condemnes man: For as the Law of righteousness of Faith doth command the works of Faith: So the Law doth condemn the works of unbelief, whereby the Law is transgressed by man; we must therefore distinguish between the good morall action of the naturall man, as it is spirituall sin, for want of spirituall faith; and the morall evill action of the naturall man, which is both actuall morall and actuall spirituall sin; for there is but one Law of God (as God is one) literally and spiritually commanding man, and consequently the morall transgression, is a necessary spirituall transgression of the Law. The good morall action therefore, of the naturall man (according to the literall command of the Law cannot be actuall spirituall sin; for the naturall man (being shut up in spirituall darkness) is dead as he is a spirituall man, and therefore the naturall man, as he is a spirituall man, being dead, is freed from the Law of actuall sin: And his morall good action, proceeding from his morall faith, being without either morall, or spirituall actuall sin: The morall blessing of the word of the seventh dayes rest of the Law of righteousness of Faith is as due by the Law to his morall faith, as the spirituall blessing is due by the Law, to the spirituall faith of the regenerate man: For as the Law is first and immediately literally commanded; so the blessing of the word of the seventh dayes rest, is first immediately due by the Law to morall faith, which must necessarily precede spirituall Faith in the ordinary calling of God.

Seventhly, though the naturall man, do too often stumble and fall by the temptation of Satan and his instruments; yet he hath all the dayes of this life to repent him of his actuall sins; for the arms of Gods mercy are outstretched all the dayes of his life, to imbrace the repenting sinner: And therefore is said, *Ezek. 18. 21, 22. At what time soever a sinner doth repent him of his sins from the bottome of his heart, I will put away all his sins out of my remembrance:* As the naturall man therefore, must not despair of Gods mercy in his Son Christ Jesus, which is the greatest sin that can be committed by man, proceeding from unbelief; for by despairing in the mercy of God, wretched man doth detract from the infiniteness of the Lords merit: So it is one of the most fearfull sins for wretched man, by continuing in actuall sins and wickeness, to presume on the mercy of God; while by his contemning of the long patience of God, (leading him so graciously to repentance) God (in his justice) doth most justly give him over to a reprobate minde, that though he hath all the dayes of this life to repent, yet he cannot repent. And
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this is the reason that it is said, *Matth. 12. 13.* from him that hath not, that which he hath shall be taken from him; that is, the grace of morall repentance, which he hath by the power of the redeemed word of the Law and life of righteousness of faith written in his heart. And now to conclude, the perfection of the redemption of the naturall man, by the cursed death of the Son of God, Christ Jesus, as he is man.

Though the redeemed naturall man (according to the eternall decree of God) *Rom. 11. 31.* be shut up, and concluded in spirituall darkness, till he be regenerate, called unbelief and sin; yet the redeemed naturall man by the immediate power of the word of the Law, life and light of righteousness of Faith (necessarily implying the power of naturall life and light) written in the heart of the redeemed naturall man; the naturall man is inabled to live the naturall life of man, and the life of righteousness of faith morally, without any manner of any necessitating of the act of his understanding, will or senses, either naturally or morally.

Whosoever therefore doth presume to deny the freedome of the will of the redeemed naturall man, either naturally or morally, doth necessarily deny the perfection of the redemption of man, by the cursed death of the eternall Son of God, Christ Jesus, as he is man.

The eternall death and darkness (to which all men in Adam the head, were condemned) was prefigure by the darkness of the first Tabernacle, called the Holy place, which was made close and dark, without any light at all. And the redeemed naturall life and light of man, and the life and light of righteousness of faith; to which all men are inabled by the cursed death of Christ Jesus (the eternall Son of God made flesh of the seed of the woman) was prefigure by the loaves upon the Table of shew-bread, and by the glorious lights of the golden Candlestick, placed in the first Tabernacle; for the lamps of the golden Candlestick were enlightened by the fire of the brazen Altar, prefiguring the cursed altar of the Crofs whereon the Lamb of God was to be offered. And the fire of the brazen altar, whereby the Holocaust sacrifice of the Lamb was burned up; did come down from heaven, which did prefigure the fiery wrath of God, whereby the Lamb of God was to be burned up upon the cursed altar of the cross for the sins of man. And so much for the perfection of the redemption of man condemned to eternall death and darkness. Next of the concluding of all men redeemed in temporall spirituall darkness, called unbelief and sin.

CHAP. XIV.

Of the concluding of all men redeemed from the curse of eternall death and darknes, in temporall spirituall darknes, called unbelief and sin.

IN the concluding and shutting up of all men in spirituall darknes and unbelief, *Rom. 11. 32.* and in the spirituall enlightening of that spirituall darknes, standeth the very period of the perfection of the redemption of man; and therefore it is said, that God did conclude all men in unbelief, that he might have mercy upon all: For, though God hath mercy upon all by the first grace of morall faith, to which all men are inabled by the immediate power of the redeemed word of the Law and life of righteousness of faith, written in the heart of the redeemed man; yet his speciall mercy is in his second grace, which is by the enlightening of the spirituall darknesse (wherein the redeemed naturall man is shut up) with the spirituall light of the holy Spirit, whereby the naturall man is inabled with the grace of spirituall faith; without this concluding of man therefore in spirituall darknesse, and spirituall unbelief, which is called sin, it is impossible that any naturall man (in the ordinary calling of God) could be spiritually called by the grace of spirituall faith; by the only grace whereof man is saved from the second death. By this spirituall light, inlightening of the darknesse of the understanding of man, in the immediate act of spiritual regeneration, the understanding of the naturall man, is first, spiritually inlightened, to see himself, dead, both in actuall morall, and actuall spirituall sin, under the curse of the Law of Faith, which he could never see before: For though the naturall man, before he be regenerate, cannot sin actuallly and spiritually, as he is a spirituall man, (being dead in spirituall darknesse) yet the naturall man by his morall evill action, doth sin actuallly, both morallly and spiritually; though the naturall man before he be regenerate, cannot know that his morall evill action is a necessary spirituall transgression of the Law: For, from the first evill morall action of the naturall man (which is a necessary transgression of the Law of faith) the naturall man, till he be regenerate, is condemned by the Law of Faith, and dead by the Law in actuall sin, as he is a naturall man, till he be raised by the grace of spirituall Faith; for all actuall sin doth begin morallly, by the morall transgression of the Law, which is both a morall and spirituall transgression, as the Law is morallly and spiritually commanded: But the pardon and remission of actuall sin, doth begin spiritually by spirituall faith, untill which time the naturall man is necessarily dead in actuall sin, though he doth not, neither can know, that he is dead in actuall

actuell sin, till his spirituall darknesse be spiritually inlightned : And therefore the Apostle, *Rom. 7. 9.* saith, *I was once alive without the Law* (to wit, while as he knew not the spirituall command of the Law) but when the command came, (that is, the spirituall command, which came by the spirituall enlightning of his spirituall darknesse by spirituall faith) sin revived, and I dyed : For, then the Apostle did see himself dead in actuell sin.

All naturall men therefore; (before they be regenerate) are dead in actuell sin. And in this sense, our Saviours words are to be conceived, while as he saith, *Luke 9, 60.* *Let the dead go bury their dead.* By the spirituall light therefore, in the immediate act of regeneration : the naturall man is spiritually inlightned, to see himself dead in actuell, morall, and spirituall sin ; and ready to sinck in the bottomlesse sea of Gods fiery wrath for sin, under the eternall curse of the Law of Faith, while in the mean time, he is led (by this spirituall light) to lay fast spirituall hold on the Lords infinite merit ; by which spirituall hold, the faith of the naturall man proceeding from his spirituall love, and the Lords merit, by his love to the naturall man, are really spiritually and divisibly one ; by which spirituall union, the naturall man is actually and spiritually regenerate, and mystically united to his mysticall head, the Lord Jesus Christ, by whose infinite merit, all the regenerate mans finite actuell sins are covered : For, by this spirituall union, the Lords merit (by his fulfilling of the Law) is made the regenerate mans merit by imputation, and imputed to his spirituall faith, whereby the regenerate man is justified by the Law, by our Saviours fulfilling of the Law : And by this spirituall union, inabled to live the spirituall life of righteousness and holinesse of faith. And therefore it is said, *Rom. 1. 17.* *The just shall live by faith :* And this is the faith which is able to remove the greatest mountain of temptation, even the mountain of naturall death it self, if it stand in the way, and offer to make a breach in his spirituall love from the truth of the Lords merit.

This spirituall darknesse, wherein all men are concluded (by the eternall Decree of God) is that door which is so shut up by God, as no man can open. And this spirituall Light (whereby this spirituall darknesse is enlightned) is that key of David (that is, the key of the son of David) by which spirituall key, the door of the spirituall darknesse of man, being once opened, all the devils darknesse, and all the powers of earth and hell, are not able to shut the door again, totally and finally ; though by the devils darknesse, the regenerate man doth too often stumble and fall, and foulely fall.

Of this concluding of all men (redeemed from the curse of the eternall darknesse) in temporall spirituall darknesse, (called unbelief and sin) two fundamentall points are to be observed. The first is, the prefiguring of this

spirituall darknesse, by the darknesse of the second Tabernacle. The second is, the Reason that this spirituall darknesse and spirituall unbelief, is called sin by the Apostle. This spirituall darknesse (wherein all men are concluded) was prefigurate by the darknesse of the second Tabernacle, which was called the Holiest place, wherein there was no light at all, neither any light to be carried in therein.

In this Tabernacle, the ark of the Covenant was placed, and in the ark, the word of the two tables of the Law, *Heb. 9, 3, 4.* the pot of Manna, and Aarons rod. Upon the ark was the golden crown, the two cherubims with their wings, covering the Mercy-seat, representing the over-shadowing power of the three distinct persons of the indivisible Trinity in the generation of the word the blessed seed, conceived in the womb of the blessed Virgin, afterwards more plainly to be declared: For this covenant was the covenant of the blessed seed, first made with Adam, and with all men redeemed in Adam the head, shut up in temporall darknesse; which covenant was afterwards renewed to Abraham, though after a more peculiar manner: For God did promise (by his covenant) to Abraham, that the blessed seed should descend of Abrahams seed, and that in Abrahams seed, all the nations of the earth should be blessed. For this cause, the Lord did set down to Moses (descended of Abrahams seed) the patern of the Tabernacle, commanding Moses to erect a Tabernacle, according to that patern, which was erected; to the end that the Jews, (the posterity of Abraham) might understand, that the promise made to Abraham, was really one with the promise made to Adam; for as the second tabernacle (called the Holiest place) did signifie the first promise made to Adam: So the first tabernacle (called the Holy place) did prefigure the fulfilling of the promise made to Abraham, which was to be fulfilled, before the second tabernacle could be opened, signifying the promise made to Adam, which promise first made to Adam, was fulfilled by the rending of the partition-wall by our Saviours death more fully to be declared in the third Book.

In this second Tabernacle, Aaron the High Priest, (as he was the figure of the High Priest after the order of Melchisedeck, the blessed seed) did enter once every year, arrayed in a white vesture, besprinkled with the blood of the sacrifice of the brazen Altar; with a censure of coales taken from the brazen altar, kindled with the fire which came down from heaven, and with powdered sweet incense in his hand to be burned upon the coals, when he came into the Holiest place, that a cloudy sweet fume might ascend between the Mercy-seat and Aaron. The end of Aarons entering into the Holiest place once every year, was to obtain pardon for his own actuall sins, and for the actuall

actuall sins of the congregation ; to whom, as he was High Priest (and the figure of the High Priest after the order of Melchisedeck) the pardon of actuall sins was given ; first to himself, and in him as he was the High Priest to those, whose actuall sins God decreed from all eternity to pardon and forgive.

Now, though the free grace and mercy of Gods holy Spirit cannot be tied neither to time, place, or person, by pardoning of actuall sin, (for that spirituall wind, *Job. 3. 8.* bloweth when, and where it listeth) yet God according to his decree from all eternity, did decree to grant this grace of pardon of actuall sin at this time to the High Priest (in the behalf of the congregation) as he was the figure of the High Priest, after the order of Melchisedeck, for these three weighty Reasons to be precisely understood by all men.

The first was, that all men might know, that the power to pardon actuall sin, is only and immediately in the High Priest, after the order of Melchisedeck the blessed seed, as he is God and man, to whom all power in heaven and earth is given by the Trinity. And this was the reason, that the Scribes and Pharisees did accuse our Saviour for saying, *Luke 7. 48, 49. Thy sins be forgiven thee*, as if our Saviour had spoken blasphemy.

The second Reason is, that the Jews might understand that all their externall sacrifice for sin, all their sin-offerings, and all their legall rites and ceremonies of the ceremoniall Law, could not take away their actuall sins ; and that the pardon of actuall sin is in the only free absolute power of the High Priest, after the order of Melchisedeck, as he God and man by faith in his only merit.

The third reason is, that all men might understand, that the pardon of actuall sin, is by the spirituall inlightening of the spirituall darknesse of man by spirituall faith ; which was signified by the pardon of actuall sin, which passed through the cloud of the sweet incense from the Mercy-seat to Aaron, as he was High Priest, and the figure of the High Priest, after the order of Melchisedeck ; by the spirituall light of whose holy Spirit, the spirituall darknesse of man is spiritually inlightened by spirituall faith in his merit, whereby all the actuall sins of the regenerate man are covered and freely pardoned.

The second fundamentall point to be observed in this concluding of all men in spirituall unbelief, proceeding from this spirituall darknesse, is the reason that this spirituall unbelief is called sin by the Apostle. The immediate cause of this spirituall unbelief and sin (proceeding from this spirituall darknesse) is the eternall decree of God. And this is the sin which is called by the Theologs) originall sin : For a formall difference between actuall sin and this originall sin, which by the eternall decree of God doth descend from Adam the redeemed head of man, upon all men naturally descended an

to descend of Adam, to the end of the world ; to the end that by this sin (and naturall death which followed this sin) all men may know that they are redeemed from the curse of eternall death and darknesse, to which all men were eternally condemned for Adams first sin (in whom all men transgressed the Law) by the cursed death of Christ Jesus, the eternall Son of God, as he is man ; and therefore it is said, *Rom. 5. 12. As by one man sin entred in the world, and death by sin ;* and so death passed upon all men, in whom all have sinned : where this one man, is Adam in his redeemed estate for his sin which entred in the world, is necessary to be understood of originall sin ; which did enter by Adam the redeemed head of man, and did descend by degrees upon his posterity. And therefore this sin which entred in the world, must not be taken for Adams first sin : For, first Adams first sin cannot be said to have entred in the world by degrees ; for it did ceate upon Adam and all men at one instant: For it was as really the sin of all men (transgressors of the Law in Adam the head) as it was the sin of Adam. Secondly temporall naturall death followed this sin, that entred in the world by this one man, but eternall death followed Adams first sin, from which all men are redeemed. The sense therefore of the words is this :

As by Adam the redeemed head of all men, (concluded in originall sin) originall sin entred in the world, by descending upon his posterity, and temporall naturall death by that sin, that all men may acknowledge that they were all transgressors of the Law in Adam their head : So temporall naturall death did passe over all men, young and old, male and female from Adam to Moses. In the 14. verse of the 5. Chapter to the *Romans*, the Apostle doth affirm Adam to be the figure of Christ Jesus the second Adam ; for Adam was the figure of Christ, in his redeemed estate concluded in spirituall darknesse, and originall sin and naturall death which followed that sin ; where the Apostle makes a threefold comparison between the first and second Adam, the first is in the 15. verse, the sense of the words is this :

As by the first Adam (in whom all men sinned by his first transgression of the Law) as he is the redeemed head of all men concluded in spirituall darknesse and naturall death, many are dead, to wit, by naturall death : So by the spirituall enlightning of the spirituall darknesse of man (by the spirituall light of the second Adam) the grace of spirituall faith did abound to many ; whereby many are alive ; and in this sense, the 19. verse is to be understood.

The second comparison is in the 16. verse ; the sense whereof is this : That all men were eternally condemned, but it is for the remission of many equally committed against the Law of righteousness of faith ; that the faith-
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full are justified by faith in the second Adams infinite merit.

The third comparison is in the 18. verse, the sense is this : As by the first Adams first sin against the law of righteousness, all men were condemned to eternall death ; so by the righteousness of the second Adam, by his satisfying of the transgressed law of righteousness for man, (by his cursed death) the free gift of his merit came upon all men, to the justification of life, for that first sin; so that neither Adam, neither any man naturally descended, or to descend of Adam to the end of the world, shall ever be charged with that first sin of Adam to condemn man.

Of the concluding of the redeemed naturall man in originall sin, arising of the spirituall darknesse, and spirituall unbelieve : I infer these ten Theologicall demonstrative conclusions.

1. The first transgression of the law by Adam (as he was simply obliged to the law of righteousness) was infinite and mercilesse, without any revealed mercy. It was infinite, because the transgression of the law of righteousness is the contempt of God, as he is God, and the transgression was mercilesse, because the second Person, (in whom is only mercy) was not then revealed to Adam.

2. The act of the redemption of man from the eternall curse of the law of righteousness, being performed by man, Christ Jesus, the eternall Son of God, begot man of the seed of woman in time; in the justice of God, doth equall the eternity of the curse of the law for the transgression of the law of righteousness by man.

3. All men created in Adam the head, transgressors of the law in Adam, condemned to eternall death and darknesse, for Adams first sin, are all redeemed from the eternal curse of the law for that first sin, by the cursed death of Jesus Christ, the eternall Son of God, as he is man begot of the seed of the woman. And by the eternall Decree of God, all men in Adam, the redeemed head of man, are concluded in originall sin, and temporall naturall death which followed that sin.

4. It is only for actuall sin (by the transgression of the law of righteousness of faith) for which man is now condemned to the eternall curse of the law of faith, and that by finall contempt and impenitency, for all men (by the old and new Covenant) have all the dayes of this life to repent them of their actuall sins.

5. Fifthly, and consequently the childe in the wombe, actually and intellectu- ally informed man, and the son of Adam, departing this life, or being borne, and departing this life, before the childe come to actuall morall understanding and action, the childe doth depart free from actuall sinne, and a true Saint in heaven; for the childe is redeemed in Adam the head by the sacred blood of Christ Jesus the eternall Son of God, begot man of the seed of the woman in time, by whose pretious blood all men naturally descended, and to descend of Adam, the redeemed head of man, are saved from the curse of the law of the sinne of Adam. And

therefore our Saviour saith, Mar. 10. 14. *Suffer little children to come unto mee, for of such is the Kingdome of heaven.*

6. Though originall sin doth descend upon all men from Adam, the redeemed head of all men; yet Adams actuall sins doe not descend upon his posterity: For (since the fall and redemption of man) the soule that sinneth must only dye for the sin, *Ezek. 18. 4.* And therefore, while as it is said, *I will visit the sins of the fathers upon the children, unto the third and fourth generation*: This visiting of God must be understood of his temporall visitation by his temporall judgements in this life, which is a caveat for all parents, to have a care of their posterity, lest by their evill example, they induce their children to follow their sin, and so draw downe the temporall judgements of God upon their children in this life.

7. The doore of the naturall mans spirituall darknesse, is only and immediately opened by the spirituall key of David, enlightning the understanding of the naturall man, with the grace of spirituall faith, in the act of regeneration. While that door therefore standeth open (which all the created powers of God cannot shut againe) though the regenerate man doth too too often stumble and fall, yet the regenerate man can never fall totally and finally from the grace of spirituall faith.

8. The free pardon of actuall sin, is onely and immediately by the free mercy of the Lord Iesus Christ: For by whose immediate spirituall power, spirituall faith is begot; by his onely immediate power actuall sin is onely pardoned, which power (since the power of the high Priest is determined) is communicall to all the created powers of God; for this power is the immediate act of the holy Spirit.

9. Though Adams good workes, (while he stood in the state of created perfection) did proceed from his spirituall faith, in the promise of God the Creator; yet the reward and eternall blessing of the word of the first seventh dayes rest of the Law of righteousness, was not due (by the Law) immediately, to Adams faith, but immediately to his workes: But the eternall blessing of the word of the seventh dayes rest of the Law of righteousness of faith is due by the Law, immediately to the faith of man, and not immediately to the workes of Faith; though by the Law of faith, the workes of faith be as necessarily commanded to be produced, according to the formall command of the law, as the faith of man is obliged by covenant, to live the life of righteousness of faith, as he is inabled by the power of the redeemed word of the law written in his heart: For, as the commanded worship of the seventh day, is the great command of the Law, (necessarily implying the lesser command) all the workes of faith are necessarily commanded, as hath been formerly and necessarily demonstrate. All the workes of man therefore, be they never so morally good, according to the literall command of the law, are not able to merit the pardon of the least actuall sin of man,

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committed against the law of righteousness of faith, much lesse able to merit the salvation of man from the second death, but quite contrary, by the intervention of the presumptuous merit of man, between his faith, and the Lords merit, his vain faith is utterly destroyed.

10. Though originall sin, doth descend upon all men redeemed in Adam the redeemed head of man; yet originall sin is no manner of cause of actuall sin: For first, originall sin is immediately from God, the eternall Father of the immortall spirit of man, by the essentiall union of the intellectuall spirit of man to the vitall spirits of the heart of the Infant in the wombe. So soon therefore as the Infant is man, and the son of Adam, the childe is concluded in originall sin, in Adam the redeemed head of man, and so brought forth man, by man female the mother.

Secondly, actuall sinne is from the devill, and neither from God, or from the parents: for the generation of man, by man, male and female, and the production and bringing forth of man, by man female, (as it is the naturall action of man, the humane intellectuall good creature of God) is a good naturall action, without any actuall sinne, for it is not the naturall, or the voluntary action of man simply that is sinne; but it is the voluntary action of man, as it is formally morall. And so much for the redemption of man from the curse of the Law for the sinne of Adam, as it doth concerne both the old and new Covenant. The redemption of man is the next to be declared, as it doth concerne the old Covenant.

C H A P. XV.

Adams arraignment by God for his transgression of the Law of righteousness, obliged by the first Covenant.

AS the act of the redemption of man from the curse of eternall death and darknesse, doth concerne the old Covenant, it doth necessarily presuppose the arraignment of our first parents, and the censure of God for their transgression of the Law, which in the infinite mercy of God, is onely temporall in this life: First, therefore of the arraignment of our first parents, as it is set downe by Moses, so farre briefly thereof, and of the censure, as both doe concerne the subject in hand. In the arraignment of the parties delinquents for the transgression of the Law, God doth beginne with the examination of the last delinquent; but God doth beginne his censure where the sinne did first beginne.

The last delinquent by the transgression of the law of righteousness, obliged by the first Covenant made by God with man was Adam. God therefore (as may appeare, *Gen. 3. 9.*) doth first graciously call Adam by his word, who

who hearing the voyce of God, hid himselfe (with Eve) amongst the trees of the garden, flying from the presence of God, and from his gracious calling by his Word.

How fearfull is the voyce of God by his Word, calling a sinner to account for the transgression of his Law, as he is a naturall man: For so soon as Satan doth induce the naturall man to sin, by the transgression of the command of God by his Word, as it is his Law commanding man; Satan doth perswade the naturall man to flye from the gracious calling of God by his Word; yet God (according to his eternall purpose) *Psal. 119. 176.* will finde out both Adam and Eve. God therefore, doth first call Adam, saying, *Adam, Where art thou?* as if the Lord had not knowne where Adam was. O infinite mercy of God to man! though man had lately committed high treason against God; yet God (mercy it selfe) doth call Adam by his sacred Word graciously to repentance, Who art thou therefore, that wilt despaire of the infinite mercy of God in his Son Christ Jesus, calling thee so graciously (by his word) to repentance? while Adam, who had committed the greatest sin that ever was, or can be committed against God by man, was graciously called by God.

Here a Question may be moved: Was not the sin of our first parents (for their first transgression of the Law) freely pardoned, by the eternall Decree of God, by predestinating the only Son of his love, Christ Jesus, as he is man, to the cursed Altar of the Crosse for that first sin, wherefore then doth God call Adam or Eve to repentance for that first sin?

I answer, first, This was more then was knowne to our first parents, till the promise of the blessed seed was made. Secondly, all the punishments inflicted upon our first parents for the transgression of the Law, are only temporall in this life; and all inflicted by God, to put all men in continuall remembrance of the infinite love and mercy of God, (in his Son Christ Jesus) for the redemption of man, by the cursed death of his onely Son, as hee is man; without whose cursed death, all men must have dyed eternally under the fearfull curse of the Law, by eternall death and darknesse: and so to returne to Adams examination. The words set downe by Moses, are emphaticall, as if they had been set downe after this manner: *Adam, Where art thou?* This is strange, that thou shouldest flye from my presence, who have dealt so graciously with thee; where it may appeare, that God was then conversant with our first parents before their fall, even by externall apparition. Adam by his answer to Gods calling, (like a naturall man) most ungraciously (instead of the humble acknowledgement of his horrible fact) doth goe about to shift his accusation for hiding himselfe, by pretending his shame by his nakednesse, saying, *Gen. 3. 10. I was afraid to come into thy presence, because I was naked.*
Naked

Naked indeed ; both internally, and externally, which is the true effect of sin. Adam and Eve were both ashamed of their deformed estate, (to which they were brought unto by the bale foil which they received by believing the Serpent) both were sensible of their misery, but both (as yet) insensible of their sin, which was the cause of their misery ; such is the nature of sin, till the sinner be spiritually called by God. Now, did Adam and Eve begin to feel the evill, which they did so long to know, and now was the perfection of our first parents understanding brought to such a passe, as they knew not which way to begin to cover so much as their externall nakednesse, but were faine to make a poor shift, by sewing of figtree leaves together with straws, or some such like thing, to cover their deformity.

Here by the way another Question may be moved : What was the reason, that our first parents were so carefull to cover their privie parts, more then any other part of their bodies ?

I answer briefly, because under the name of Adam, (as Adam is the head of all men, to descend of Adam by naturall generation) man, male and female is comprehended : For, of Adam, as he is man male simply, no man can naturally descend of Adam by naturall generation : And therefore it is said, that *God made man, male and female*. Our first parents therefore, by this act, in covering of the instrumentall parts of generation, do most lively expresse the shame and overthrow of their posterity by their first sin, which is a main fundamentall point of faith. I return to Adams answer.

Notwithstanding of Adams ungracious and unthankfull answer to God ; yet God will not thus leave Adam. God therefore doth presse Adam in these words : *Gen. 3. 12. Who told thee that thou wast naked ?* And to the end that God might move Adam to the confession of the fact, God still presseth Adam in these words : *Hast thou eaten of the fruit which I commanded thee that thou shouldst not eat ?* By which words, God, (much like a temporall Judge) who (intending to save a delinquent, guilty of death by the Law) doth teach the guilty what to say for himself : For, the Question taken affirmatively, is the confession of the fact.

By this Question Adam was so prest by God ; that Adam (in a manner) doth confesse the fact ; but it was like the confession of a naturall man, by adding sin to sin ; for by his confession, most shamefully and unthankfully, first Adam doth charge God, as the cause of his foul transgression ; to wit, because God had given him Eve to wife : Secondly, Adam (for all his love to Eve,) doth charge Eve likewise with the cause of his transgression, hoping (by this means) to excuse himself, and to make Eve suffer a dying death for his own foul ambition : where we may observe, that when God by his

Word doth threaten the natural man by his judgements for sin, all the dearest pleasures which hath induced him to sin, are blamed as the cause of his sin, hoping thereby to free himself from wrath, though all in vain; yet God (mercy and patience it self) doth patiently bear with Adams impenitent obstinacy, and next calleth Eve.

CHAP. XVI.

Eves arraignment by God for her transgression of the Law.

God doth in like manner call Eve graciously by his Word to repentance in these words: *Gen. 3. 13. And the Lord said to the woman, Why hast thou done this?* as if the words had been set down after this manner by Moses.

Eve, what hast thou done? Did not I create thee with such power and perfection, as that thou shouldest have been a mutuall help and comfort to thy husband; and thou most (ungraciously) art the instrument and means of the ruine of you both, and of your posterity?

Eve fearing the curse of the Law (by a dying death) to be inflicted both upon her self and Adam (according to the covenant) doth post over the cause of her transgression upon the Serpent, in hope thereby to have freed her self and Adam from the curse (notwithstanding of Adams unkinde charging of Eve, for being the cause of his own wilfull disobedience) and to have had the curse inflicted upon the Serpent, who had so maliciously betrayed both her and Adam; where it may plainly appear, that (as yet) there was no remorse in either of both, for their horrible sin, notwithstanding of Gods so gracious calling of both by his immediate Word, but God (mercy and patience it self) doth bear patiently with both: For, God (in his eternall purpose) did decree, to move both to repentance by another means, afterwards to be declared, when we come to the entring of the second covenant. In the mean time, the judicious Reader may manifestly observe, that though our first parents (by their answers to God upon their arraignment) did shew themselves like naturall men, without any manner of spirituall understanding or action, being shut up in spirituall darknesse, according to the eternall Decree of God; yet by their free answers to God, it doth plainly appear, that though they were condemned to the curse of eternall death and darknesse, yet the curse of the Law was not actually inflicted upon either of both; for the necessary reasons formerly declared: For, it was for fear of the curse of a dying death to be actually inflicted upon them (to which they were so necessarily obliged by the first covenant) that they did so shift and post over the cause of the horrible fact from one to another. And so much briefly, for the

the arraignment of our first parents for their transgression of the Law of righteousness, as they were simply obliged to the Law by the first covenant. Next therefore of the censure of God for the transgression of the Law,

CHAP. XVII.

The sensitive creature, called the Serpent, before the curse, did walk upon legs as other sensitive cattle and beasts of the field.

GOD doth pronounce his censure (for the transgression of the Law) upon all the parties accessory to the transgression; beginning at the first party, where the cause of the transgression doth begin, and so in order to the last party delinquent. The first party delinquent, which was the first and immediate cause of the transgression of the Law, was the sensitive Serpent. The second was the old murdering Serpent, Satan. The third party was the man female, which was betrayed by the Serpent. The fourth and last party delinquent, was Adam, man male. First, therefore of the censure pronounced upon the Serpent. The censure of the Serpent is set down by Moses in a twofold manner: First, the censure is set down as it concerns the Serpent in particular: Secondly, the censure is set down, as the censure pronounced upon the Serpent doth likewise concern the woman, but after a farre differing manner. The censure as it doth concern the Serpent in particular is set down in these words, *Gen. 3. 13. Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: Upon thy belly thou shalt go, and dust shalt thou eat all the dayes of thy life.* The censure upon the Serpent hath a literall and mysticall sense. First of the literall sense: By the literall sense of the censure; the sensitive Serpent is cursed above all the cattle and beasts of the field: and first the cause of the curse is set down, and secondly, the curse is pronounced by God, by his Word. The cause of the curse is, because thou hast done this, that is, because by thy false suggestion, thou hast betrayed man to fall under the curse of the Law.

The curse of the Law is pronounced by God upon the sensitive creature, called the Serpent, without all calling or examination, which of all judgements is the most fearfull; while the judgement doth so suddenly and unexpectedly fall without all pre-meditation or prevention: As for the reason wherefore God doth thus speak to the Serpent (being an irrationall creature) it will appear by the mysticall sense of the censure.

The curse upon the Serpent doth divide it self into two branches: The first is, *Upon thy belly shalt thou go*: The second is, *Dust shalt thou eat all the dayes of thy life.* Because the literall sense of the censure upon the Serpent is

Word doth threaten the natural man by his judgements for sin, all the dearest pleasures which hath induced him to sin, are blamed as the cause of his sin, hoping thereby to free himself from wrath, though all in vain; yet God (mercy and patience it self) doth patiently bear with Adams impenitent obstinacy, and next calleth Eve.

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The curse of the Law is pronounced by God upon the sensitive creature, called the Serpent, without all calling or examination, which of all judgements is the most fearfull; while the judgement doth so suddenly and unexpectedly fall without all pre-meditation or prevention: As for the reason wherefore God doth thus speak to the Serpent (being an irrational creature) it will appear by the mysticall sense of the censure.

The curse upon the Serpent doth divide it self into two branches: The first is, *Upon thy belly shalt thou go*: The second is, *Dust shalt thou eat all the dayes of thy life.* Because the literall sense of the censure upon the Serpent is plain,

plain, we will only answer to a two-fold objection arising of the words of the censure.

The first whereof is this : The Serpent being a sensitive and an irrational creature, it may be objected, that the Serpent in the justice of God, could not be liable to the curse of the Law ; because the irrational creature cannot be capable to be obliged to the Law of God.

I answer : The Law of God doth spare neither the intellectuall sensitive, animate, or inanimate creature, if the creature do but come instrumentally within the compasse of the transgression of the Law of God.

So the brazen Serpent, which was commanded by God (though the instrument of saving so many in the Wildernesse ;) yet, because it was the instrumentall cause of the people of Israels Idolatry, 2 King. 18. 4. the brazen Serpent was commanded to be broken in pieces.

So the golden Calf worshipped by the Israelites, was ground to powder ; some part whereof was cast down the river ; some part burned with fire, for being the instrumentall cause of the people of Israels Idolatry ; which if all the sins of man, is most fearfull, and most distastefull to God : For, by the sin of Idolatry, God is necessarily denied to be God ; which fearfull sin God doth never leave unpunished at some time or other ; and so much for answer to the first objection. The second objection is this :

The curse of the Creator for the transgression of the Law, is the destruction of the creature, as it is such a creature. Now, before and after the curse is inflicted upon this sensitive creature, (called the Serpent) it is called by Moses a Serpent. And the nature of the Serpent, being to go, or crawl upon the belly, and to eat (at the least) for the most part of the dust of the earth : This censure therefore, inflicted by God upon the Serpent, for being the instrumentall cause of the transgression of the Law, could be no curse at all.

I answer to the objection, and do affirm, that Moses doth call this sensitive creature, a Serpent, from the effect produced therein, by the immediate curse of the Law of God, pronounced by the power of his Word. And therefore that this sensitive creature did walk upon the legs, as other cattle and beasts of the field, before the curse was pronounced by God, I thus inforce the point : First, God himself (in pronouncing of the curse) doth call this sensitive creature, one of the cattle and beasts of the field, saying, Gen. 3. 13. *Cursed art thou above all the cattle and beasts of the field :* The sense of the words is this, Thou art the only curst beast of all the number of the cattle and beasts of the field, amongst whom thou livest. This sensitive creature therefore before the curse, was one of the number of the cattle and beasts of the field. Secondly, by the power of the curse, this sensitive beast is necessitate

to go upon the belly, and crawl. This sensitive beast therefore, (called the Serpent) before it was cursed by the power of the Word, did not go and crawl upon the belly; but did walk upon the legs, as other sensitive cattle and beasts of the field. Thirdly, this sensitive creature, (called the Serpent) by the power of the curse, is necessitate by crawling upon the belly, to eat and feed upon the dust of the earth. This sensitive creature therefore, before the curse, did not live by licking up of the dust of the earth, but by walking, as other cattle, did feed upon the herbs and grasse of the field. Fourthly, it is said, that this sensitive creature (called the Serpent) was, *Gen. 3. 1. more subtil then any beast of the field*, that is, in sensitive apprehension. This sensitive beast therefore, according to the subtilty of sensitive apprehension, above all other cattle and beasts of the field, was created with an organicall sensitive body, answerable to discharge the internall sensitive perfection, equall (if not above) the externall shape and form of other cattle and beasts of the field. Fifthly, the enmity inflicted by the censure, between the Serpent and its seed, and the woman and her seed, doth necessarily presuppose a former amity and love between man and this sensitive creature: For, as this sensitive creature was of a more nimble and sensitive apprehension, above all the other cattle and beasts of the field: So it was next to man in sensitive apprehension, and therefore more conversant with man, then any of the other sensitive creatures; and in all probability, did wait, as it were, upon Eve, and therefore the more fit instrument for Satan to work his mischief. Sixthly by the mysticall sense of this curse upon the sensitive creature called the Serpent (whereby it is cast down from walking upon the legs, to crawl upon the belly) the old murdering Serpent Satan, is so cast down upon the belly of his great power (for the betraying of man) as he shall never betray all men again with such a high hand, at one clap, as he did before, more plainly to be declared in the next Chapter. Seventhly, by the fearfull sudden unexpected judgement pronounced by God in his fierce wrath, as a terrible Judge upon this sensitive creature, in the presence of our first parents, (amazed at the terror of the curse, and fearing no lesse, then their turn next, to have the curse of the Law, actually inflicted upon them) our first parents were moved to repentance, and prepared for the imbracing of the gracious promise of the blessed seed, which was presently after made by God, whereby the second covenant was entred between God and man. Lastly, to conclude this point; either there must be a supernaturall sensitive mutation in this sensitive creature, by the curse of the Law (as it was such a creature, though transcendent to all Philosophicall reason) whereby this sensitive creature was cast down from walking upon the legs, and from eating of the herbs of the field, to crawl upon

the ground, and to eat and feed upon the dust of the earth : or, the plain words of the Scripture must be contradicted. And so much for the literall sense of the censure of God by the curse of the Law, as the censure doth concern the Serpent in particular : Next of the mysticall sense of the censure.

C H A P. XVIII.

The curse of the Law by the first covenant literally inflicted upon the sensitive Serpent, is mystically inflicted upon the old Serpent, Satan.

THe curse of the Law literally inflicted upon the sensitive Serpent is mystically inflicted upon the old Serpent Satan, who is called the old Serpent, *Rev. 20. 2.* from his stinging and killing of man from the beginning. The poison of his sting is malice : the bait whereby he doth bait his sting, is his false pleasing deceitfull light, called Satans darknesse ; for by the pleasing light of his miserable sting, man doth greedily swallow the bait, whereby man is stung to the heart. From the great power of Satans sting, whereby he did sting all men to eternall death from the beginning, Satan, *Isa. 27. 1.* is called a Dragon : Satan, *Rev. 20. 2.* is called the great Leviathan, which devoureth so many fishes at one mouthfull : Satan from his stinging of all men from the beginning, is called the Murderer of mankind : From his continuall stinging of man to make them fall by finall impenitency under the mercilesse curse of the Law of Faith *Joh. 8. 44.* Satan is likewise called a Murderer : *Rev. 12. 9.* Satan is called the Devill, because Satan having stung man (by inducing man to commit sin upon sin) Satan doth object to wretched man, the severity of Gods justice, continually accusing man for his sins against God ; and the impossibility of Gods mercy to the multitude of his sins ; whereby wretched man, without Gods preventing mercy, in his Son Christ Jesus, is stung with the sting of despair. Satan for his stinging of all men by his first blasphemous lie against God, whereby he betrayed all men, is called, *Joh. 8. 44. the father of lies* : For lying is the first seed that he sowes amongst men, even in a manner, from the cradle : From the great power of the false light, wherewith he baits his sting to deceive man, Satan is called, *the Prince of darknesse*, because by the power of his great false light, the literall light of the word of the Law, and life of righteousness written in the heart of man, is obscured and darkned ; and in this sense, Satan is likewise called, *2 Cor. 4. 4. God of the earth*, from the multitude of his followers.

As the cause of the curse is first set down, and then the curse of the Law is literally pronounced upon the sensitive Serpent : So the cause is first mystically set down to Satan, and then the curse is pronounced upon the old Serpent

pent Satan. The cause is set down in these words; *because thou hast done this*; The mysticall sense of the words is this: Satan, because thou hast done this, (that is) because thou hast been the first cause and author of this mischief, (to wit) not only of the condemnation of Adam, and of all men naturally to descend of Adam, to eternall death and darknesse, by the curse of the Law of righteousnesse, but because thou art likewise the cause of the cursed death of Christ Jesus, the eternall Son of God, as he is man, in redeeming of man from the eternall curse of the Law; cursed therefore art thou, above all the intellectuall creatures of God, as thy instrument the Serpent is cursed above all the cattle and beasts of the field, because thou hast done this. According to the two branches of the curse, literally inflicted upon the sensitive Serpent: The two branches are mystically inflicted upon Satan in the Serpent: The first is,

Upon thy belly thou shalt goe. Mystically Satan must go upon his belly: the mysticall sense of the words is this: Satan, thou art cast down upon the belly of thy great power, whereby thou didst so maliciously betray and deceive the first Adam, and all men created in Adam the head; so that thou shalt never rise again, *Rev. 20. 10.* (with such a high hand of power) to deceive and betray the second Adam (to wit) Christ Jesus, and his mysticall members. This mysticall sense of the first branch of the curse, inflicted upon Satan, is set down by the Apostle Jude, *chap. 6.* to be the eternall chains of darknesse, to which Satan (ever since) is chained, like a Bear to the stake; the compasse of which chain Satan must not passe over, neither do within the compasse of that chain, but what Satan is permitted by God: For, though Satan was cast down from the heavens like lightning, *Luke 10. 18.* by the curse of the Angelicall obligation of the Law which he did transgresse: For, Satan sinned, Satan therefore transgressed the Law, whereby he was Angelically obliged. Yet Satans power was wonderfull, untill he brought himself within the compasse of the curse of the humane obligation of the Law, by his betraying of innocent man, which is now pronounced by God upon Satan, whereby Satans high power is curbed, and himself confined and chained till the great day; when Satan shal receive his final judgement, and be cast down in the eternall burning lake, *Rev. 20. 10.* for his malicious betraying of man: Who, as he did first betray the woman man female, so by man (the seed of the woman) he shall be condemned in the great day (to wit) by man, Christ Jesus, and his mysticall members, who is the mysticall man, which must break the head of the great Serpent, in the great day, to his eternall confusion. And this is the reason that Satan did so saucily challenge our Saviour, *Mat. 8. 29.* for tormenting of him before his time. Because our Saviour crossed Satan,
by

by dispossessing of the man possessed with Satans malicious spirit.

The second branch of the curse literally inflicted upon the sensitive Serpent, as the literall curse doth concern the Serpent in particular, is mystically inflicted upon the old Serpent Satan, in these words: *Dust shalt thou eat all the dayes of thy life*: By the mysticall sense of this branch of the curse; Satan is necessitate to feed upon the dust of the earth: By the dust of the earth, the foul dully stinking sins of man since the fall, is mystically signified; which Satan must lick up and feed upon, *Mich. 7. 17.* or Satan must starve himself with his malice, *Prov. 14. 28.* Satans hunger and thirst therefore, to make wretched man sin, is one of the chief causes that Satan goeth about continually (*like a roaring Lion*) *1 Pet. 5. 8. seeking whom he may devoure*: for Satan is necessitate by the curse, to feed upon the sins of man, whose insatiable hunger and thirst, (by reason of the necessity of this curse) is never satisfied. Another cause of Satans continuall going about, *seeking whom he may devoure*, is Satans fear, lest too many should be regenerate, and become mysticall members of the mysticall man, and become Satans heaue judges in the great day: For, the Lord Jesus Christ united to his mysticall members, is the mysticall man, by whom Satans head, and the head of his cursed seed, in the great day, must be finally and eternally broke, to their eternall confusion. And so much of the censure of God, as it doth concern the sensitive Serpent, and mystically the old Serpent Satan. Next of the censure inflicted upon the Serpent, as the censure doth likewise concern the woman.

CHAP. XIX.

As the censure inflicted upon the Serpent doth concern the woman.

THe censure of God upon the Serpent, as it doth concern the woman, is set down by Moles in these words, *Gen. 3. 15. I will put enmity between thee and the woman, and between thy seed and her seed; it shall break thy head, and thou shalt bruise his heel.*

This censure hath likewise a literall and mysticall sense, and doth divide itself into three branches: The first is, *I will put enmity between thee and the woman, and between thy seed and her seed*: The second is, *It shall break thy head*: The third is, *Thou shalt bruise his heel*.

In the three branches of this censure, (as the censure doth concern the woman and her seed) doth consist the foundation of all Christian faith from the first promise of the blessed seed made to Adam: For, in the second branch of this censure, the second covenant is made by God with man, in the promise of the blessed seed.

The Declaration therefore of this censure (as it doth concern the Serpent and the woman) shall be discharged in these two points: First, the literall and mysticall sense of the three branches of the censure shall be declared. Secondly, the second covenant in the promise of the blessed seed, shall be set down: After the declaration of which two points, the censure of God upon the two last parties, delinquents, shall be followed, according to the order set down by Moses. First, therefore of the literall sense of the three branches of the censure; and next of the mysticall sense: By the literall sense of the first branch of the censure, a naturall enmity and hatred is put between the Serpent & the woman, who were formerly so loving and conversant one with another, which enmity and hatred, is put likewise between the seed of both. By reason of this enmity and hatred, mortall, bloody, irreconcilable wars are stirred up between the parties. This was a miserable censure inflicted upon the Serpent, not only to be cast down by the curse from the former estate, to crawl so despicably and loathsomely upon the belly, and to eat the dust of the earth, but likewise to be so necessitate, (by the curse) to such a base condition, as neither man or woman can abide the Serpent, who were formerly so loving and familiar one with another; which hatred (according to the eternall Decree of God) must continue till the worlds end. This hatred is not only a simple privation of the former love between this sensitive creature and man, but it is a positive enmity, accompanied with such a necessitate fear of man in the Serpent, as if the fire stand in the way (while man doth pursue the Serpent,) the Serpent (to flee the presence of man) will crawl thorow the fire it self. Though this enmity be inflicted upon the Serpent and its seed as a curse; yet it is no wayes inflicted as a curse upon the woman, or upon her seed, but doth naturally proceed from both to the Serpent, for the Serpents betraying of man, to fall under the eternall curse of the Law; for whose redemption, the sacred blood of Christ Jesus (as he is man) was so truly and necessarily shed, though it be no small cut to man, while man (at whose frown, the most cruell Lion did most submissively stoop) must now be afraid of the sting of such a base crawling creature as the Serpent.

The second branch of the censure is, *It shall break thine head*: whereby the word [it] is to be understood, man the seed of the woman, as shall appear by the mysticall sense of the censure. By the eternall Decree of God therefore, the seed of the woman must break the head of the Serpent, which is the most miserable curse of all to the Serpent: For the head (implying the brain) which is the originall of the sensitive powers of the sensitive creature, being broke and bruised (as it were) in pieces, both the sensitive and vegetative life of the Serpent, is extinguished in the originall, and consequently

the venomous power of the sting of the Serpent, bruised and broken. And by whom? By man the seed of the woman, and why? because thou hast done this. The victory therefore of this irreconcilable wars, is (by the eternall Decree of God) decreed to man, the seed of the woman. But though the victory of this bloody irreconcilable wars, be decreed to the seed of the woman; yet the conquest is not without some fear and danger, to wit, *Thou shalt bruise his heel*; that is, the heel of man, the seed of the woman. By the heel, the lowest part of man, as he is sensitive, is to be understood: for neither the Serpent, or Satan, or any created power, must enter the soul of man, to sting man, as he is a spirituall man. The Serpent therefore by its sting, must bruise the naturall man, as he is sensitive, and not as the man is intellectuall and a spirituall man. By this power given to the Serpent, to bruise the heel of man, *Numb. 21. 8. Eccl. 10. 11.* the Serpent is said to bite or sting man the seed of the woman. And though by the sting of the Serpent (being venomous) the wound by the inflammation of the sensitive powers (without speedy remedy) doth many times prove mortall; yet such mortality by naturall death, is an advantage to the faithfull, while thereby, all the afflictions of this life by the old great Serpents sting, are determined. And though the Serpent many times (having mortally stung man) by subtilty & nimblenesse, doth scape the deadly wound; yet die the Serpent must, if not by man naturally descended of Adam, yet by man spiritually begot of the seed of the woman, by whose sacred blood, the dead, by the Serpents sting was redeemed, and by whose command, the blood of man killed, must be revenged: For, *by whom mans blood is shed, the blood of the shedder*, (whether by man, or any sensitive creature) *must be shed*, according to the Law of God. And so much for the literall sense of the three branches of the censure, inflicted upon the sensitive Serpent and its seed, as the censure doth concern the woman and her seed. Next of the mysticall sense of the three branches of the censure.

C H A P. XX.

The mysticall sense of the first branch of the censure.

BY the mysticall sense of the first branch of this censure; the enmity put between the sensitive Serpent and the woman, is mystically put between the old murdering Serpent, and the Church of God, which is the body of our Lord Jesus Christ, the head of the Church, mystically signified by the woman; For, this mysticall woman is the blessed Virgine. By the seed of the Serpent, is mystically signified, those whom Satan by the sowing of his seed of enmity (even in a manner from the cradle) doth beget to be haters of the

the truth of the word, and persecutors of the Professors of the Word, are called the children and seed of Satan. By this mysticall woman, therefore, to wit, the blessed Virgine, the redeemed militant Church of God upon earth, is mystically to be understood: By the seed of the woman, first Christ Jesus the Word: secondly the children begot of the Word, brought forth by the Church, are mystically signified. First, those who (by the preaching of the Word) are morally begotten, by moral faith: And secondly, those whom God, according to his eternall purpose, doth spiritually enlighten by the grace of spirituall faith; who by their morall and spirituall love, are morally and spiritually united to their immediate head, the Lord Jesus Christ, the Word and Truth; and by that morall and spirituall union, members of his body, which is the militant Church of God upon earth. Though this enmity and hatred be inflicted upon Satan and his cursed seed, as a curse (whereby they are induced to hate the truth, and to persecute the possessed of the truth;) yet this enmity is not inflicted upon the Church, and upon the seed of the Church as a curse: For the Church of God, as they are members of the Lord Jesus Christ, in whom they live, move, and have their being, they do hate all the professors of his truth, who are the Church of God. By this enmity therefore, put between these parties, irreconcilable mortall and bloody wars, is raised between Satan and his seed, and the Lord Jesus Christ, the Word of truth, and his members the Church, begot of the seed of the Word. And from this irreconcilable bloody wars, the Church of God upon earth, is said to be the militant Church. This enmity and hatred, to which Satan (by the curse) is necessitate; is not only a simple privation of the former love and amity between God and Satan, for Satan (as hath been formerly declared) was created a most glorious Angel, in the high love and favour of God, untill such time as Satan (for his foul ambitious sin) was cast down into a most despicable and disgracefull manner from the heavens, and from his conversment with the blessed Angels, who are ministring spirits sent out by God, for the safety of his Church upon earth, against the power of Satan, and of his seed; and therefore the eternall blessing of the Word of the Lords Evangelicall seventh dayes rest, is extended to the blessed Angels, (according to the eternall Decree of God;) by the immediate power of which blessing, the blessed Angels do stand in their created perfection. Satan therefore, (by this enmity) is not only deprived of his former love to God, and to his truth, but likewise Satan, for his betraying of man by his belying of the truth, Satan is necessitate by a positive enmity and hatred, to hate the truth, and to persecute the Professors of the truth; and so are his cursed brood, whom Satan by the sowing of his seed, begets to be bloody finall persecutors of the

Church.

Church. Here two Questions may be moved ; the first is this : Are all those the cursed seed of Satan, who are called the children and seed of Satan ?

I answer : The seed of Satan is taken in a two-fold sense : First, all men, who are actually sinners, (as they do sin actually) are called the children and seed of Satan ; for actuall sin is from the Devill, and of these many (being stung by Satans sting of enmity, sweetned by his false deceiving light) are stirred up to be persecutors of the Church for a time ; though afterwards they become pillars of the Church ; and such a persecutor was Paul before his spirituall darknesse was spirituallly enlightned by spirituall faith.

Secondly, the seed of Satan is taken for those whom Satan (by his bewitching sting of enmity, sweetned by his false pleasing deceiving darknesse) hath induced to such a finall hatred of all truth, and of all professors of the truth, provoking the long patience of God, (leading them so graciously to repentance) till for their finall contempt and impenitency, God in his justice doth justly give them over to a reprobate mind, whereby they do inherit the curse of their father Satan ; and these are the only cursed seed of Satan.

The parties therefore of this irreconcilable mortall bloody wars, is first Satan, and not only his cursed seed, but likewise all those whom (by his false deceiving light) Satan hath stirred up for a time, to be haters of the truth, and persecutors of the professors of the truth, who are the Church of God. The other party of this irreconcilable war, is the Lord Jesus Christ, the Word, and the seed of the Church, of which sacred seed the morall and mysticall members of his body are begot, who out of their love to their head, (Truth it self) do necessarily and mortally hate all haters of his truth, and all persecutors of the professors of his truth.

The second question may be moved ; what is the reason that this irreconcilable enmity and hatred, is put by the Lord, between the parties, whereby his Church is so continually and so bloodily persecuted and afflicted in this life, by Satan and his seed ; since the Church is more dear to the Lord Jesus Christ then his own life, (as he is man) was to himself ?

I answer : The reason is, first, that the Lord Jesus Christ may be glorified by the redeemed valour of his militant Church, in his continuall preservation thereof, against the mighty power of Satan and his seed ; that the world may know, that all their labour is in vain. Secondly, that his mysticall members (in their mysticall head) may victoriously revenge the blood of man upon Satan and his cursed seed in the great day, by the finall breaking of their head, to their eternall confusion. Thirdly, that in recompence of their valour (for their couragious defending of the truth in this life) they may be crowned with an incorruptible crown of glory in their mysticall head in the life to come.

come : For by the eternall Decree of God, the victory of this irreconcilable war is decreed to the mysticall man, Christ Jesus and his mysticall members. The seed of the woman must break the head of the Serpent, according to the second branch of the censure, the mysticall sense whereof is next to be declared.

CH A P. XXI.

The mysticall sense of the second branch of the censure.

BY the mysticall sense of this second branch of the censure, the victory of this irreconcilable war, is decreed to the seed of the woman : For, as by the false suggestion of Satan, the woman was first deceived by the Serpent ; so by the eternall Decree of God, the head of the old murdering Serpent Satan, and the head of his cursed seed, shall be broke by the seed of the woman. The mysticall woman therefore, in this branch of the censure, is the blessed Virgine ; and the mysticall seed of the Virgine, is the Word, who is promised to become man of the seed of the woman, by whom the head of the Serpent must be broke. In this second branch therefore of the censure, the sacred generation, conception, birth, death, and resurrection, of the Word, as he is man of the seed of the woman, is necessarily and mystically implied, which is the meaning and sense of the promise of the blessed seed, mystically set down in this second branch of the censure. For the better conceiving of this sacred mystery ; first the naturall generation of man is necessarily to be considered. The naturall generation of man, is performed, first by the mutuall concourse of man, male and female, in the act of generation, whereby the naturall seed of man male, is received and united to the naturall seed of man female in the womb ; by the innate vertue and callidity whereof, the masculine and feminine potentiall vertue of the united sensitive seed is produced in act in the matter of the seed, and actually and sensitively conceived and formed. And this is the first conception of woman, which is the feminall and sensitive conception of man.

Secondly, the formed sensitive body (fed and nursed by the pure blood of the woman) being brought to such sensitive perfection, as the high elaborate vitall spirits of the heart, doth appetite the intellectuall form ; the intellectuall soul humane spirit, is essentially united to the vitall spirits of the heart of the Infant in the womb, by the eternall Father of spirits, according to his covenant ; by which immediate essentiall union, the Infant (in the womb) is man, and so conceived man by woman. And this is the second conception of woman, whereby man, as he is man, is conceived in the womb, and

In the prefixed time of naturall birth, brough forth man, by man female the woman, without the naturall seed, therefore of man male it is impossible that man can be, either begot, conceived, or brought forth man by naturall generation.

To return therefore to this sacred mysterie of the generation and conception of the word, (the promised blessed seed) to be made flesh of the seed of the woman, by whom the Serpents head is to be broke; which is mystically set down in the second branch of this censure. First, by the word [*It*] in this branch of the censure, the only naturall seed of the Virgin, is mystically signified. Secondly, by this word [*It*] all naturall seed of man male, is excluded from this sacred generation; and consequently, the sacred overshadowing power of the most High, is necessarily implied: By which sacred overshadowing act, the potentiall masculine vertue was communicate and united to the potentiall vertue of the feminine seed in the womb of the Virgine, and by the innate naturall power and callidity of the womb, the united potentiall masculine and feminine vertue was produced in act in the matter of the Virgins seed; of which sanctified seed, that holy thing was conceived, and actually and sensitively formed. Thirdly, this holy thing so formed, was fed, nursed, and cherished by the pure naturall blood of the Virgine in the womb, which being brought to such sensitive perfection, as the elaborate vitall spirits of the heart of the holy thing, did appetet the intellectuall form: The true spirit of man (begot by the Father of spirits) essentially united to the divine nature, was indivisibly and essentially united to the vitall spirits of the heart of the holy sensitive thing: and by the indivisible power of the Trinity, essentially anointed with the spirituall oil of gladnesse, *Heb. 1.9.* and so conceived by the second conception of the Virgine, and (in the fulnesse of time) brought forth the first born Son of the blessed Virgine, and the naturall Son of the most High, the word and the seed of the Church. And thus was the Word made flesh of the seed of the woman, which was most lively prefigure by the ark of the covenant placed in the inner Tabernacle, which was the covenant of the blessed seed, whereby God did covenant with Adam, (and with all naturall men condemned in Adam the head) that the Word should be born man, of the seed of the woman, by whose cursed death, Adam, and all men condemned in Adam, should be redeemed from the eternall curse of the Law for that first sin, which was prefigure to the posterity by the Ark of the covenant.

First, by the Ark, the blessed Virgine was prefigure: by the capacity of the Ark, the Virgines womb was signified: By the word of the two tables of the Testimony, the Word conceived in the Virgines womb was signified:

By

By the Pot of Manna, the eternall life of the Word ; and by Aarons Rod, his infinite power, which were placed severally by the Word in the Ark ; signifying the essentiall union of the divine nature, to the humane nature of the Word in the womb of the Virgin : By the two Cherubims (with their outstretched wings overshadowing the Mercy-seat,) the overshadowing act of the indivisible power of the Trinity in the sacred generation of the Word of the seed of the Virgin, was most lively represented : For, by the two cherubims, the distinct persons of the Father and holy Spirit ; and by the Mercy-seat the second person of the Trinity (Mercy it self) is signified. By which sacred overshadowing act of the indivisible power of the Trinity, as the Word was first begot man sensitively of the seed of the Virgine ; so the Word was sensitively conceived by the Virgines first conception ; and as the Word (being brought to sensitive perfection in the womb) by the immediate act of the Father of spirits, (which is the indivisible act of the Trinity) the holy thing was begot man, essentially united to the divine nature : So was the Word conceived by the second conception of the Virgine ; and in the fulnesse of time brought forth, *Mat. 1. 25.* the first born Son of the Virgin, and the naturall Son of the most High ; and therefore that holy thing is called the naturall Son of God : For, though the sacred generation of the Word of the female seed of the Virgine was supernaturall ; yet the twofold conception of the Word by the Virgine, the maintaining of the childe by her pure blood, and the bringing forth of the Word so made man of the seed of the Virgine, was the naturall act of the Virgine ; and therefore the Word made flesh of the seed of the woman true man essentially united to the divine nature ; and therefore it is said, *Colos. 2. 9.* that *in him the Godhead dwelleth bodily.* Of this gracious promise of the blessed seed thus prefigure by the Ark, three main fundamentall points are to be precisely observed : First, the pot of Manna, and Aarons Rod, placed severally by the Word of the two Tables of the Law, in the Ark, prefiguring the essentiall union of the divine nature, to the humane nature of the Word, was to signifie to all men, that though the divine and humane nature of the Word were essentially and indivisibly united ; yet, that this essentiall union is without any confounding of the two natures, or of their essentiall attributes. And therefore, though we may truly say, that the Word is God and man ; yet we cannot say, that the Word is man, as he is God : or, that he is God, as he is man ; neither must we attribute the essential properties of the divine nature to the human nature of the word, or the essential attributes of the human nature to the divine nature of the word. The second point to be observed, is the reason that the Church of God is mystically signified by the woman ; the reason whereof is the twofold naturall conception of the woman,

woman, which is (as it were) the embleme of the twofold conception of the morall and mysticall members of the Lord Jesus Christ, which are brought forth by the Church: For, as the morall conception of the naturall man by morall faith, (by the preaching and sowing of the seed of the Word) doth resemble the seminall and first conception of the woman: So doth the spirituall conception of the regenerate man by the Church, resemble the second conception of woman: For, though the regenerate man be spiritually enlightned by the immediate light of the holy Spirit; yet that spirituall light is the spirituall light of the Word, which is the seed of the Church, and the regenerate man is enlightned thereby, as he is a member of the Church, which is the body of our Lord Jesus Christ. The third main fundamentall point to be observed in this gracious promise, is the immediate cause of the Lords love to his militant Church: For, the immediate sole efficient cause of his love to the Church, is, the essentiall union of this divine and humane nature of the Word: As the immediate cause of this essentiall union, is the Lords infinite love to all men eternally condemned to the curse of eternall death for the sin of Adam. Whence the infinit joy and gladnesse of the sacred Trinity did arise to rest eternally upon the essentiall union, of which essentiall union and unction, doth arise the Lords love to his Church, by his sacred Word, as his Word (by his love) is the Image of this essentiall union: For, as by the literall light of his Word of the seventh dayes rest of the Law of righteousness of faith, (proceeding from his love, which is of one reall light with the redeemed word in the heart of man) the naturall man is morally led to the Lords merit: So by the Spirituall light of the Word, proceeding from his spirituall love, (which is the spirituall light of his holy Spirit) the regenerate man is spiritually led to the Lords merit, and spiritually, mystically, and indivisibly united to his mysticall head: For, by this spirituall love, all the regenerate are coupled and united joynt to joynt, one to another; and all indivisibly to their mysticall head, whence the spirituall joy and gladnesse of the regenerate doth arise, which is called the joy of the Holy Ghost; for this spirituall union and unction is really one in the head and members; but it is essentiall in the head, and spirituall in the members, spiritually flowing from the essentiall union and unction of the head: and this is the reason that it is said by the Prophet David, prophecying of this union and unction, *Psal. 45. 7. Thou hast anointed him with the oil of gladnesse above his fellows:* Whose fellows, are his mysticall brethren, begotten of the same Father; for both the head and the members are the sons of God, the head essentially; and therefore the naturall Son of God; the members spiritually, and therefore the spirituall and adopted sons of God in their mysticall head; who are therefore

fore predestinate, to be made like to his Image, that he might be the first born Son amongst many brethren. And in this sense our Saviour is called, *Luke 2.7.* *The first born Son* of the Virgine, the woman, in respect of his mysticall members, who are begot of the woman, the Church. Though the spirituall joy therefore of the regenerate, doth many times ebbe and flow; yet the spirituall love, whereby they are spiritually united to their mysticall head (whence this spirituall joy doth arise) is indivisible in the head and members: It is as impossible therefore, for the regenerate, to fall totally and finally from the grace of their spirituall love (whereby they are indivisibly united to their mysticall head;) As for the humane nature of the word, to fall from the divine nature, and alone: For the essentiall union of the divine and humane nature of the Word, is the sole immediate efficient cause of this indivisible union, and must mutually stand together.

By this spirituall union and unction (whereby the regenerate are indivisibly united to the truth of the Lords merit) the regenerate man is so armed with the spirituall valour of patience, as he is enabled to resist the strongest temptation of the Devill, and of his powerfull instruments, and to stand to the Lords truth, even the losse of his naturall life; by which spirituall valour, the regenerate man doth overcome the power of Satan, and of all his cruell crue in this life: For, this spirituall valour doth proceed from the decreed victory of this irreconcilable bloody war to the seed of the woman: For the seed of the woman must break the head of the Serpent, and the head of the Serpents seed; though the victory be not without temporall danger and afflictions, as may appear by the mysticall sense of the third branch of the censure, next to be declared.

C H A P. XXII.

The mysticall sense of the third branch of the censure.

Satan and his cursed bloody brood, (by the mysticall sense of the first branch of the censure) being necessitate to hate the truth, and the professors of the truth, (who are the Church of God) and to induce all others (to his power) to hate and persecute the Church: Satan, first (by the mysticall sense of this third branch of the censure) is limited how far his power shall extend, mystically signified by the word, *Heel*, which is the lowest part of man, as he is man intellectuall and sensitive, whereby the sensitive power of man (as he is man) is signified.

Satan therefore, (by his cursed sting of enmity) hath the power to sting and bite man, as he is a naturall man, intellectuall and sensitive; but no wayes

as he is a spirituall man : For Satan, with all his power, cannot sting the regenerate man, not so much as to induce him to commit the least actuall sin : For the regenerate man is born of God, 1 *John* 3. 9. and cannot sin, as he is a spirituall man. And therefore the Apostle Paul, *Rom.* 7. 17, 18. doth disclaim his actuall sins to be his, (to wit) as he is a spirituall and a regenerate man; but doth attribute his actuall sins to his rebellious flesh, as he is a naturall man, and the old man corrupted by Satan, and his wicked instruments, even in a manner, from the cradle.

Secondly, by the mysticall sense of this word [*His*] Satan, and his cursed brood, (according to the eternall Decree of God) is permitted : first, to sting the Word (the blessed seed, made flesh of the seed of the woman) whom that old murdering blood-hound, and his cursed bloody brood did sting most cruelly, to the cursed death of the crosse. Secondly, by the word [*His*] Satan and his seed, is permitted to sting and bite the heel of the Lords mysticall members, who are predestinate to be made like to the Image of their mysticall head, that they may taste of the cup of his afflictions in this life (which our Saviour hath drunk of, charged up to the brim for the sins of man) to the end, that his mysticall members may feel the sorrows and afflictions which he did sustain for man; and that they may testifie their redeemed spirituall valour, by their maintaining of his truth in this life, in recompence whereof, an incorruptible crown of glory is laid up for them in the life to come. By this, the permissive decreed power to Satan and his seed, the Church of God hath been continually stung and afflicted, ever since the promise of the blessed seed was made to man. How soon did that murdering Dragon stir up Cain to murder his innocent brother Abel; and what fearfull effects did follow that murder, while of Cains wicked race, the world was set in such a fire of all sin, cruelty and uncleannesse, as the whole world was brought to the number of eight persons? And so hath this bloody Hell-hound and his wicked seed, continued ever since, by stinging the Prophets and Saints of God, before Christ, and since, his Apostles and Martyrs in all ages. And was there ever greater stinging and bloody persecutions of the truth, and of the professors of the truth, then there is in this miserable age?

The regenerate man therefore (while he is in this life,) must resolve to march under the white and bloody colours of the immaculate Lamb, and to stand to the defence of the purity of the truth of his mysticall head; fight he must, for Satan the great Dragon, and his bloody brood, are naturally inclined to bite and sting. The regenerate man therefore must resolve himself both to give, and many times to take the foil. And though Satan and his wicked crew, (by byting of his heel) do make him trip, stumble, and fall; yet
up

up he must, and to it again, for the prize is an incorruptible crown of glory due by covenant to him that overcometh, *Rev. 2. 10. 11.* And though in the conflict the regenerate man be stung to naturall death; yet the prize is his own: For (according to the eternall decree of God) he must rise again, and in his mysticall head revenge the blood of man upon Satan and his cursed seed, by breaking of their heads to their eternall confusion; and in recompence of their valour in this life, be crowned with an incorruptible crown of glory in his mysticall head, in the life to come: For, by the eternall Decree of God, the seed of the woman must break the head of the Serpent. What I say to the regenerate man, I say likewise to the naturall man, whom God in his mercy hath preserved from Satans overcomming, to be his cursed seed; and whom God, (in his eternall purpose) hath decreed in his prefixed time to call spiritually, for both are commanded to resist Satan: For if the naturall man (out of the power of his redeemed morall grace) doth but resist Satan twice or thrice: Satan, *Jam 4. 7.* like a coward, will turn tail, and flie away, as the sensitive Serpent, from the presence of man. Let the regenerate and the good naturall man therefore look up continually to the crown that that is laid up for them, and withall remember that he that doth deny the Lords truth totally and finally in this life, *Mat. 10. 33.* the Lord will deny him before his Father in the great day.

Of the mysticall sense of the last branch of this censure, I infer the third necessary conclusion, that it is impossible for the regenerate man to fall totally and finally from the grace of his spirituall love, whereby he is spiritually and indivisibly united to his mysticall head: For Satan with all his power, is not able to make the regenerate man to sin, as he is a spirituall man; for he is born of God, much lesse to fall totally and finally from the grace of his spirituall love, and indivisibly united to the truth of the Lords merit.

Thus having declared the literall and mysticall sense of the censure upon the sensitive Serpent, and upon the old Serpent Satan, in particular; and also the literall and mysticall sense of the three branches of this censure, as it doth concern the Serpent, and the Serpents seed, and the woman and her seed, literally and mystically. Before we come to the declaration of the censure upon the last two delinquents in particular: First, the second covenant, comprehended in the second branch of this censure, is to be set down according to the literall and mysticall sense.

CHAP. XXIII.

The second covenant in the promise of the blessed seed, entred with Adam the redeemed head of all men, which is called the old covenant.

IN the opening the second covenant, in the promise of the blessed seed, two things are first necessarily to be observed :

First, as the first covenant was made with Adam, as under the name of Adam, man male, and female, was necessarily comprehended ; for so Adam is the head of all men naturally to descend of Adam : So the second covenant is made with Adam in his redeemed state (though then unknown to Adam) as under the name of Adam, both man male, and female, is comprehended ; for so Adam is the redeemed head of all men naturally to descend of Adam.

The second thing to be observed is, that (according to the eternall decree of God) the redemption of man, (in the promise of the blessed seed) was in every respect as actuall to man in the promise by the second covenant, as after the promise was fulfilled by the new covenant. To come therefore to the covenant : God in the majesty of his incensed wrath against the sensitive creature, called the Serpent, for betraying of man, did, as a terrible Judge, in the presence of our first parents, by his Word, pronounce the curse of the Law upon this sensitive creature, so beloved of our first parents ; by the immediate power of whose (all commanding) Word, down falleth this sensitive creature, from walking upon the legs (as other cattie and beasts of field) to crawl in a most fearfull despicable and loathsome manner upon the belly, to lick up and feed upon the dust of the earth. At which unexpected horrible loathsome spectacle, our first parents fearing their turn next, to have the curse of the Law inflicted upon them. (the Serpent being only the instrument of their transgression) while our first parents in this agony of fear to be swallowed up, and drowned in the sea of Gods fiery wrath ; in this mean time, God, according to his eternall decree, out of his infinite love and mercy to man, in his Son Christ Jesus, made the gracious unexpected promise to Adam, That the seed of the woman should break the head of the Serpent, because the Serpent did first betray the woman. And this is the literall promise, the mysticall sense whereof is formerly declared. The mysticall sense therefore of this gracious promise (that the seed of the woman shall break the head of the Serpent,) is this : The Word shall be made flesh of the seed of the woman, that as Satan by the sensitive Serpent did first deceive the

the woman, so the old Serpent, Satans head, shall be broke by man, the seed of the woman. This gracious promise was to be fulfilled: First, by the resurrection of the blessed seed (the Word made flesh of the seed of the woman) from the grave (his last enemy) to the face of the earth, whereby he did manifest himself God and man, by his rest from the fulfilling of the promise of the blessed seed. Secondly, by his resurrection from the face of the earth to the heavens from whence he came; whereby he did manifest himself again by his infinite power, God and man, from whence he shall return again the second time in all glory and majesty, united to his mysticall members, who is the mysticall man that must break the head of the Serpent Satan, and the seed of his cursed seed, to their eternall confusion. This last promised rest of the blessed seed (the Word to be made flesh of the seed of the woman) doth necessarily presuppose and imply his bloody rest in the grave from his cursed death of the crosse, whose merit by his bloody rest, (as he is the eternall Son of God, begot of the seed of the woman in time) was twofold:

First, by his rest from the cursed death of the crosse, our Saviour was to merit the redemption of all men condemned to the curse of the Law of righteousness for the sin of Adam, whereby all men in Adam their redeemed head, were saved from the first death.

Secondly, by his bloody rest in the grave upon the seventh day of the Law (from end to end) by his fulfilling of the Law, in the seventh day (as he obliged himself to man,) the eternall life and rest of the first seventh day, lost by Adam, was due by the Law, to his merit, that by faith in his merit, all redeemed men might rest by faith, till the promise was fulfilled, whereby, as all faithfull redeemed men were saved from the second death, which is the curse of the Law of righteousness of faith for actuall sin: So, by the fulfilling of the promise of the blessed seed by his resurrection from the grave, all faithfull believers are now saved from the second death, which is the curse of the Evangelicall Law of righteousness of faith for actuall sin: And this is the mysticall sense of this gracious promise which was made to Adam the redeemed head of man, and to all men naturally to descend of Adam; and was really fulfilled by the Lord Jesus Christ: The benefit of which gracious promise was then actually to Adam, and to all men to descend of Adam, though the promise was to be fulfilled in time: For, by vertue of this promise, the word of the Law, and life of Righteousnesse, first written in the heart of man, was then the redeemed word of the Law of righteousness of faith, whereby Adam was morally enabled to believe the promise; and by believing in the promised rest of the blessed seed, to have eternall life. But before the second covenant can be declared, whereby God doth oblige him-

self and Adam in this gracious promise; first the word of the seventh dayes rest must be set down, upon the immediate command whereof the second covenant was established between God and man: For, without the light of the word of this seventh dayes promised rest, the second covenant can no wayes be known; for the knowledge whereof, we must necessarily understand, that the day wherein this gracious promise was made to Adam, was the seventh day of the Law, from the creation by morall account, as man naturally descended of Adam the head, is obliged to the Law of God. And this doth plainly appear by the words of the fourth Precept of the Decalogue set down to Moses, where it is said: *Remember the Sabbath day be kept holy, six dayes shalt thou labour, and do all thy work; but the seventh day* (to wit, whereby Adam was obliged to the Law of righteousness, by the first covenant in his state of perfection) *is now the promised rest; or Sabbath of the Lord thy God,* to wit, the promised blessed seed, who hath promised to rest upon the Sabbath day in his sacred grave for the redemption of man from the curse of the Law for the sin of Adam, and to rise from the grave to break the Serpents head, for the betraying of man to fall under the eternall curse of the Law. The reason is given: For, *in six dayes the Lord made heaven and earth, the sea, and all that therein is; Wherefore the Lord blessed the seventh day, and hallowed it:* that is to say, as the Lord by his rest from the works of the creation did blesse the first seventh day of his Law for man, and did sanctifie the first seventh day for his worship by man: So from his promised rest from the works of the redemption of man, the Lord hath blessed the Sabbath day for man, and hath sanctified the Sabbath day for his worship by man.

This day therefore, wherein this gracious promise was made, was the seventh day by morall account from the creation, sanctified by the word of promise, then by the name of the Sabbath of the Lord to Adam. This gracious promise made to Adam, being to be performed in time, was formally propheticall, and consequently the Sabbath day wherein this promise was made, was likewise formally propheticall: For, by the literall light of the propheticall Sabbath day, Adams faith was led to rest upon the promised rest of the blessed seed. And this is the reason that our Saviour said, *Mat. 11. 13, The Law and Prophets did prophesie to John.* For the Law did then prophesie by the Sabbath, which did necessarily imply the whole Law of righteousness of faith, in the promise of the blessed seed; where it is to be marked, that the Lord saith, that the Law did prophesie to John, lest the Jewes might conceive that the first seventh day of the Law obliging Adam did prophesie, which did no wayes prophesie. Now, because this promised rest of the blessed seed upon the Sabbath was propheticall and mysticall; therefore

therefore for the strengthening of Adams faith, and the faith of the Fathers in the promise, the formall worship in the propheticall Sabbath was commanded to be celebrate by the ceremoniall Altar, prefiguring the cursed Altar of the crosse; and by the ceremoniall sacrifice of the altar, prefiguring the cursed death of the blessed seed; that as Adam faith, by the ceremoniall light of the Altar, and sacrifice, might be led to the cursed death of the blessed seed: So by the literall light of the Sabaticall seventh day of the Law of righteousness of faith, Adams faith might be morally led to the grave of the blessed seed; and from the grave to his resurrection from the grave, for the breaking of the head of the Serpent: In which commanded formall worship by the ceremoniall altar and sacrifice, all the rites and ceremonies of the ceremoniall Law are implied and immediately referred to the Altar and sacrifice; as the altar and sacrifice is immediately referred to the propheticall Sabbath, as it is the great command of the Law, implying the whole command of the Law of righteousness of faith in the promise of the blessed seed. Thus having declared the word of the second seventh dayes promised rest of the Law of righteousness of faith, upon the immediate command whereof the second covenant is established; I come next to the declaration of the second covenant.

God therefore, in this gracious word of promise doth first bind and obliged himself by covenant to Adam the redeemed head of man, and in Adam to all men naturally to descend of Adam, that the word should be made man of the seed of the woman, by whom the old Serpents head should be broke, by whose merit (by his promised rest) Adam should have eternall life. And because this promise of eternall life was to be enjoyed by the blessing of the seventh dayes Sabaticall promised rest; God therefore doth mutually bind and oblige Adam the redeemed head of man, to believe the promise, and by his faithfull morall and ceremoniall works of worship, to worship God upon the Sabbath as God did reveal himself to Adam by his promised Sabaticall seventh dayes rest; God of the Law of righteousness of faith, in three distinct persons of the Trinity, Creator and Redemeer of man. And because Adam (by the redeemed word of the Law and life of righteousness of faith in his heart) was morally enabled to that formal commanded moral and ceremoniall worship: God doth likewise bind Adam the redeemed head of man, upon the finall contempt of his commanded worship to eternall death; as if the word of the covenant were thus: Whosoever shall believe in the promise of the blessed seed, shall be saved from the second death, as by my promised rest from the redemption of man, he is saved from the first death, whosoever shall not believe, shall be condemned. Now, as the formall commanded

manded worship of the seventh day of the Law of righteousness of faith is obliged by the second covenant: Adam is commanded to worship God upon the seventh day of the propheticall Sabbath, by his propheticall and ceremoniall worship of God, as God hath revealed himself by his Sabaticall rest, both upon the eternall blessing of the Sabaticall seventh dayes promised rest, and upon the eternall curse of the Law of righteousness of faith; in which commanded formall worship, as the seventh day of the propheticall Sabbath was then the great command of the Law of faith, all the morall and ceremoniall works of faith are necessarily commanded. To the continuance of man, in which works of faith (till Gods prefixed time of spirituall calling) the grace of spirituall faith is promised by covenant: for, *Mat. 13. 13. Who-soever shall endure to the end shall be saved*, which is the saving of man from the second death by spirituall faith.

By faith in this promised rest of the blessed seed of Adam, and the Fathers before Moses, and the Fathers after Moses, till the promise was fulfilled, were saved: For, the formall morall propheticall and ceremoniall obligation of the Law of righteousness of faith was really and formally one and the same, till the promise was fulfilled: For, as the morall and ceremoniall Law given to Moses in distinct precepts was necessarily implied in the command of the word of the seventh day of the propheticall Sabbath to Adam, and to the Fathers before Moses: So the distinct precepts of the ceremoniall Law given to Moses, were as necessarily implied in the ceremoniall command of the altar and sacrifice, for all the rites and ceremonies of the ceremoniall Law, and immediatly referred to the altar and sacrifice, as the command of the ceremoniall altar and sacrifice is immediately referred to the formall commanded worship of the Sabbath. Hence I inferre this necessary conclusion; Adam and the Fathers before Moses, having the seventh day of the propheticall Sabbath, implying the command of the whole Law of righteousness of faith in the promise of the blessed seed, and the ceremoniall altar and sacrifice, implying all the ceremoniall Law: Adam and the Fathers before Moses, had the morall and ceremoniall Law, and were thereby as really obliged, as after the morall and ceremoniall Law was given to Moses. And therefore it is said, *1 Cor. 10. 3, 4.* that the Fathers did eat of the same spirituall bread, and drink of the same spirituall Rock with us; for that Rock was the blessed seed, to Adam and the Fathers, which is now to us, the Lord Jesus Christ; and therefore it is likewise said, that the Evangel was preached to them, to wit, mystically and prophetically, as it is preached to us cleerly and Evangelically. To conclude the second covenant, called the old covenant, I inferre the second formall obligation of the Law of God by the old covenant.

As, the first word of promise to Adam the created head of man in his state of perfection, was eternall life, by the rest of the Law of righteousness upon the first seventh day from the works of the creation : So the second word of promise to Adam the redeemed head of man, is eternall life by the promised rest of God of the Law of righteousness of faith, the Redeemer of man, by his promised rest upon the Sabbath from the works of the redemption.

First therefore, this promised rest of the blessed seed upon the Sabbath, being formally prophetical ; consequently the formall worship of the seventh day of the prophetical Sabbath, obliged by the second covenant was formally prophetical ; and therefore typically and ceremonially commanded, upon the performing of which commanded worship by Adam the second covenant is established.

Secondly, the prophetical Sabbaticall seventh day of the Law, as it is the great command of the Law, implying the command of the whole Law of righteousness of faith, being prophetically and ceremonially obliged, the whole Law of righteousness of faith is prophetically and ceremonially obliged, commanding Adam first and immediatly to the formall prophetical ceremoniall worship of the prophetical Sabbath of the Lord, both upon the eternall blessing of the Sabbaticall seventh days promised rest to his faithfull worship, and upon the curse of eternall death to his finall contempt of that commanded formall worship, necessarily implying the contempt of the whole Law : For, as in the commanded worship of the seventh day of the Law, (as it is the great command of the Law, necessarily implying the lesser command) all the powers of man, proceeding from his faithfull love to God, are necessarily commanded : So by the finall contempt of the formall commanded worship of the seventh day of the Law, the whole Law is necessarily transgressed. Hence I inferre these two Theologicall demonstrative conclusions.

First, as necessarily as by the second covenant, the faith of man was obliged to the faithfull prophetical and ceremoniall worship of the prophetical Sabbath ; upon the promise of eternall life to his faith, and eternall death to his infidelity : So the works of faith, whereby the prophetical and ceremoniall worship of the Sabbath was to be performed, were as necessarily commanded by the command of the seventh day of the prophetical Sabbath, both upon the eternall blessing of the Sabbaticall seventh dayes rest of the Law of righteousness of faith, and upon the eternall curse of the Law of faith.

Secondly, though the prophetical and ceremoniall works of faith were necessarily commanded by the Law ; yet the blessing of the eternall promised rest of the blessed seed, was due by the Law immediatly to faith, and not to the works of faith : The reason is, because it was by the Spirit of faith,

that the merit of the promised rest of the blessed seed was to be apprehended, and not by the greatest works of faith, which hath no spirit at all. And therefore the eternall blessing of the seventh dayes promised rest of the blessed seed, by the Law of righteousness of faith, was not due by the Law to the greatest morall or ceremoniall works of Adam; but immediately to the merit of man, the promised blessed seed, by the immediate power of whole redeemed word of the Law and life of righteousness of faith, written in the heart of Adam: Adam was morally enabled to believe the promise, and to produce the morall and ceremoniall works of faith, as by the spirituall grace of faith in Gods prefixed time, Adam was spiritually enabled with the spirituall grace of faith by the hands of spirituall faith, to apprehend the merit of the blessed seed by his promised rest; by which spirituall union, Adams faith, and the merit of the blessed seed were really and indivisibly one, whereby Adam was saved from the second death, which is the curse of the Law of faith. And so much for the literall and mysticall sense of the second covenant comprehended in the second branch of the censure, as the censure doth concern the woman and her seed. We proceed therefore next to the censure of God upon the two last delinquents, for the transgression of the Law of righteousness obliged by the first covenant.

C H A P. XXIV.

The literall sense of the censure in particular upon the woman.

FOR the better conceiving of the censure of God upon the last two delinquents, for the transgression of the Law of righteousness, by the first covenant, it is necessarily to be understood, that Adam is said to be the head of man, after a twofold manner: First, as under the name of Adam, man male and female is comprehended: For, so Adam is the created head of all men, naturally descended, and to descend of Adam; and in this sense, as all men are said to have sinned in Adam, the created head of all men, *Rom. 5. 18.* so all men are said to be redeemed in Adam, the redeemed head of man, from the curse of eternall death and darknesse, by the promised rest of the blessed seed, from the redemption of man from the curse of the Law, and by the eternall decree of God shut up in temporall spirituall darknesse, called unbelief, and originall sin, and temporall naturall death, which followed that sin, which was then (according to the eternall decree of God) pronounced upon Adam the redeemed head of man, by the censure of God, in which censure of naturall death, all the punishments inflicted by the censure are comprehended. And therefore in the infinite mercy of God, all the punishments by

by this censure pronounced upon man male, and female, are all temporall in this life, to the end, that all men and women might be put in continuall remembrance of the never to be forgotten love and mercy of God in his Son Christ Jesus, for the redemption of man, from the fearfull eternall curse of the Law for the sin of Adam, which nothing could redeem, but the only cursed death of Christ Jesus, the eternall Son of God, made flesh of the seed of the woman, who therefore as he is man, was made a curse for man, *Gal. 3. 13.* Secondly, Adam is said to be the head of man, as he is man male, the head of the woman by matrimoniall union; in which sense, Adam is said to be the head of his wife, the woman; and the woman, the wife, is said to be the body of her husband.

To proceed therefore with the censure, which is first pronounced upon the woman; because she was first in the transgression (to wit) before Adam man male. The censure upon the woman is set down by Moses in these words: *Gen. 3. 16. I will greatly multiply thy sorrows, and thy conceptions: In sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.* The censure hath a literall and mysticall sense: First, of the literall sense of the censure, which is pronounced upon the woman in particular, as she is the wife and body of her husband. The censure doth divide it self into two branches: to wit, sorrow in conception and childbirth; and subjection to the husband. First, of the literall sense of the two branches; and next of the mysticall sense: As this sorrow in the infinite mercy of God (at that time) was not without greatest comfort to women: so it is with no lesse comfort to women at this present: For, as ~~then~~ in the bringing forth of children, the promise of the blessed seed, was confirmed to be born of the seed of the woman; by whose cursed death, the curse of the Law was removed from man; the benefit whereof our first parents did then actually enjoy, though the blessed child was afterwards to be born, according to the eternal decree of God. So there is great comfort at this time, (under the Law of Grace) in the bringing forth of children by women: For the child is brought forth actually freed from the curse of the Law for the sin of Adam, by the first covenant, and born a hopefull member of the Lord Jesus Christ. And though it doth please God (many times) to take away the childe by temporall death; yet it is no small comfort to the sorrowfull parents, that the childe is a glorious Saint in heaven.

It is said here, *I will greatly multiply, (or increase) thy sorrows*, because of the pronounced enmity between the old Serpent Satan and his seed, and the woman and her seed; of whose continuall afflictions the woman is never free, while she is in this life. And now her sorrows are increased by her

conception and bringing forth of children, which are inflicted upon women, to the end that the woman in her greatest extremity (by her sorrow in conception and childbirth) should be put in mind of the eternall sorrows and pains of eternall death (by the first covenant) from which she was redeemed by the blessed childe then to be born; and now born of the seed of the woman, upon whose merit, Evrs faith may safely rest, as upon a rock, from any fear of the second death, by the new covenant; In which sense, only the words of the Apostle are to be conceived, to wit, 1 *Tim.* 2. 15. that women are saved through the bearing of children; for by the extremity of their pains, they are put to it, to flie to Christ the only Author of faith, by whose only merit the woman is only saved. And this likewise is the reason that it is said, *Iohn* 16. 21. that the sorrows and pains of childbirth are forgotten, because man is brought into the world: For, it is a great joy and comfort to all men and women, that man is brought into the world, freed from the eternall curse of the Law for the sin of Adam, and a hopefull member of the Church of God, and of the Lord Jesus Christ. And though sorrow and pain in conception and childbirth, be a great weakning to women, leading to naturall death; and though childbirth many times be accompanied with the losse of naturall life to the mother; yet it is with great advantage to the woman, the childe of God, while by the determining of all the sorrows, crosses and afflictions of this life, she enters to the eternall joyes in the life to come.

It is true, that it doth please God to give such strength of nature to divers thanklesse women, whereby they are more able to bear this sorrow and pains in conception and childbirth, then other women; but for the most part, this sorrow and pain in childbirth, is fearfull, sudden, and dangerous; in so much that while God doth threaten the disobedience of man by his unexpected judgements, they are expressed by the sudden dangerous unexpected sorrows and pains of women in childbirth. And though it may be conceived that some women barren and childlesse are happy in this case, as not being subject to such temporall danger and hazard; yet, I say, that the fruitfulness of women, doth far exceed the fear of such hazard and danger, for children are the greatest blessings of God, and a great comfort, both to poor and rich. And though (for the most part) children too too often prove crosses and afflictions to the parents, stirred up by the temptations of Satan, and of his wicked instruments, which is a sore affliction to the parents, yet it is the hand of God in permitting of Satan to afflict their parents by their children, to put them in minde of their own disobedience to God (their chief Parent) or to their own naturall parents, or for their trial in this life, whereby they are humbled under the hand of God: For, by afflictions we must enter the Kingdome

Kingdome of heaven. Against this here delivered, it may be objected: Though man had stood in his state of perfection; yet woman must have had such sorrow and pains in conception and childbirth; for they are the inseparable companions of both. I answer, Grief, sorrow and pain, and sensitive perfection, do mutually plant and subplant one another; for passion by sorrow and grief, is the immediate cause of most sensitive diseases. Sorrow and grief therefore, is far from that state of sensitive perfection, wherein man was created, which was eternall. In which state, if man had continued, the woman must have had eternall joy and comfort upon earth, without all sensitive sorrow, pain, or grief, either in conception or childbirth. But, in the mean time, let it not trouble any married woman, barren of children, because the Apostle saith, that women are saved through child-bearing; for the Apostles meaning is, that the extremity of labour and fear in childbirth, is a means to move the woman to flie to the Lord by faith, and to relie upon the Lords merit, to save her from the second death; and, if it be his will, from the present danger of childbirth; and therefore the Apostle saith, *1 Tim. 2. 15.* that the woman is saved through bearing of children, if she continue in faith, love, holinesse and modesty, which are the true works of faith, by which faith she is only saved. Far be it therefore from any woman to conceive that child-bearing is the cause of any womans safety from eternall death, which is only and immediately by faith, in the only merit of the Lord of life. Let never therefore the barrennesse of child-bearing discourage woman, if she continue in the fruitfull works of faith; for by faith she is only saved. And though she be denied the bearing of children in this miserable age, while so many of the children of faithfull parents are led away with the crying sins of the times, and miscarry to the great sorrow and grief of their parents; yet let her not take her barrennesse of children for any reproach: For, though barrennesse in the time of Abrahams posterity, *Gen. 30. 23.* was counted a reproach amongst women, before our Saviour was born: *Luke 1. 25.* Yet the blessed child being born, all reproach of barrennesse of children is taken away from women.

CHAP. XXV.

The second branch of the censure literally pronounced upon the woman, as she is the body of man her husband.

THe second branch of the censure literally pronounced upon the woman as she is the body of her husband; is subjection to the husband. Hence I necessarily infer, that in the state of perfection, before the fall, there was

no other subjection of the wife to the husband, but the endeavouring of the wife in all mutuall love to be led and governed by the husband her head.

This branch of the censure therefore, doth stand with as great opposition to the state of perfection as the former ; which doth manifestly appear by the twofold inseparable union of man and wife in the state of perfection, which was both naturall and spirituall ; the strictest union that can be conceived by man. The naturall union is set down by Moses in these words, *They shall be both one flesh* : For the woman was made of the rib of the man, which is the most solid and condensate sensitive part of man, as he is sensitive ; for the matter of the bone is of the blood of man : And therefore when Eve was first brought before Adam, Adam (out of the perfection of his naturall understanding) affirmed that Eve was flesh of his flesh, and bone of his bone. And therefore called her *Mannes*, according to the originall, affirming her to be man essentially, adding only the distinction of the sex of man. In which sense, the Apostle doth call the woman *mans own flesh*. So that if man love his own flesh naturally, he must love his wife as himself, *Ephes. 5. 29*. The second union of man and wife in the state of perfection, was spirituall ; for both were equally created in the lively Image of God, in the indivisible union of mutuall spirituall love to righteousness, far surmounting the most strict union under the heavens.

By this twofold inseparable union of man and wife in the state of perfection, by matrimoniall union ; the union was inseparable : And therefore our Saviour speaking of Moses bill of divorcement, *Mat. 19. 8*. told the Jews that Moses did permit that bill for the hardnesse of their heart ; and that it was not so from the beginning : For, they were created male and female, whereby the one did strive to overcome the other by the mutuall offices of love. And this was the greatest subjection of the wife to the husband in the state of perfection, which was in this twofold union of mutuall love. And therefore it is said, *Let no man separate whom God hath joyned together*, to wit, in marriage. This inseparable union of man and wife in the state of perfection, as it was without any essentiall or spirituall reall difference ; so it was equall, without all imperious authority, either of naturall or spirituall subjection ; neither was it possible to be otherwise : for the naturall and spirituall love of both, being inseparably and indivisibly one, as the love of the head to the body, and of the body to the head : Man the head could no otherwise command his body, his wife, but by a sweet pleasing regiment of love, directing his body, as head, in all naturall and spirituall love. And therefore woman was made neither of the lowest or highest part of man, but of the rib, equall in situation with the region of the heart. Though this cen-
sure

sure therefore was pronounced upon woman, as she was the body of her husband, for being the instrument to induce her head, Adam, to the transgression of the Law of God (being first betrayed her self, by Satans false deceiving bewitching light;) yet let man love and honour woman, who was the happy instrument of the greatest blessing that ever came to man or Angel. And therefore now, in this state of Grace, man is by a more strict union, obliged to love his wife, then if man had stood in the state of his created perfection: For, by his first estate, man had been but an earthly creature; for his perfection must have been eternally upon earth, while as the woman is the happy instrument that man is advanced, to be crowned with an incorruptible crown of glory in the kingdome of heaven eternally. And this is the reason, that the husband, even now in the state of Grace, is to love his wife as himself; and to expresse his love, *Ephes. 5. 33.* by his care in providing and cherishing his wife, even as he doth his own naturall life; and that she may be as dear to him as his naturall life. And consequently, to bear much with the weaknesse of her sex; for otherwise man must manifest his base unthankfulnesse, both to God and to woman, whom God hath made the happy instrument of so great a blessing, never to be forgotten by man. Let no man therefore think, that the woman is given him to wife to be made his slave; but to love her as his own naturall body: As the wife his body is to love her head, as a mutuall help and comfort to her head, (to her full power) with all submissive reverence in love to be directed by her head. This subjection therefore is still in the sweet regiment of love without all usurping imperious authority or rigorous command.

Here it may be objected: *Gen. 3. 37.* Adam is punished for giving way to his wifes perswasion, and consequently, Adam had an imperious authority over his wife, in the state of perfection.

I answer: This Text doth necessarily inferre an equall and mutuall love, between Adam and Eve, and no wayes any imperious authority of command; neither doth God punish Adam simply for being perswaded by his wifes love, but because Adam did preferre the love of his wife to the command of his gracious God and Creator, to whose infinite love, both Adam and Eve were so infinitely obliged. In which respect all the love and command of man and woman, whosoever must be misregarded: And so much for the two branches of the censure pronounced against the woman as she is the body of her husband her head. Next therefore of the mysticall sense of the two branches of the censure.

CHAP. XXVI.

The mysticall sense of the two branches of the censure pronounced upon the woman, as she is the body of man her husband.

BY the mysticall sense of this censure (literally pronounced upon the woman) as she is the body of her husband: First, by the woman; the Church of God is mystically to be understood: As by the husband, the Lord Jesus Christ, the head and husband of the Church. Secondly, by the conception and the bringing forth of children by the woman, the conception and bringing forth of the morall and spirituall children of the Church (by the Ministers of the Word) is mystically signified: For, by the preaching of the Word, and by the Ministers exemplary instruction, 2 Tim. 4. 2. (in season and out of season) the children of the Church, are, first, brought forth (by morall faith) to know and practise the works of faith, that morall obedience may be given to the Word. Thirdly, by the sorrow and grief of the woman in conceiving and bringing forth of children; the sorrow, grief, and pains of the Minister, is mystically signified, by his hard conceiving and bringing forth of the rebellious natural man, nuzled up in the lusts and pleasures of the flesh, by the continued temptation of Satan and his seed, whereby the naturall man is led to all wickednesse of life, to the sorrow and grief of the whole Church: As by the joy of the woman, that man is brought forth in the world; the joy of the Church at the conversion of the penitent sinner, is mystically signified. Fourthly, by the barrennesse of the woman in bringing forth of children; not only the Ministers barrennesse, in the neglect of his weighty calling, but also, the barrennesse of faith, in the particular members of the Church, is mystically signified. Fifthly, by the second conception of the woman, while by the intellectuall information of the Infant in the womb (by the immediate act of God) man (as he is man) is conceived and brought forth man by the woman; the spirituall conception of the regenerate man by the Church, whereby he is brought forth a spirituall man, is mystically signified: For, in the act of regeneration, the naturall man having continued in his morall obedience to the preaching of the Word, till Gods prefixed time of spirituall calling, the naturall mans spirituall darknesse is enlightned by the immediate spirituall light of the Lords holy Spirit, by spirituall faith, whereby he is actually regenerate, and so conceived and brought by the Church, a mysticall indivisible member of his mysticall head, to the great joy and comfort of the Church. Sixthly, by the strict naturall and spirituall union between man and wife, the strict union of the Lord Jesus Christ to his body (the Church) is mystically signified,

signified, which is both naturall and spirituall: For, as the Church (his body) is flesh of his naturall flesh, and bone of his bones, (as he is man, of the seed of the woman) so the Church, (morally and spiritually brought forth) is of the same spirit with the head, whereby the head and body are spiritually, mystically, and indivisibly united, arising of the essentiall spirituall union and unction of the divine and humane nature of the Word, in the womb of the blessed Virgin. Seventhly, by the subjected desire of the woman to her husband; (which is in all mutuall love) the subjected love and desire of the Church, to the Lord Jesus Christ (the head) is mystically signified; who out of his infinite love to his Church, by fulfilling of his promise to man, as he did subject the desire of his own naturall life, to the cursed death of the crosse, to manifest himself truth to man: So his mysticall members are to subject all their love and desire, to his will, and to preferre the love of his truth to the love of their own naturall lives; for he is unworthy of the crown of life, (so dearly purchased by the merit of his truth) who for any worldly respect whatsoever, doth unthankfully deny his truth before men in this life. And so much for the literall and mysticall sense of the censure pronounced upon the woman, as she is the body and wife of her husband. Next of the censure of God pronounced upon man, as he is the husband and head of his body the woman.

CHAP XXVII.

The literall and mysticall sense of the censure of God, pronounced upon Adam, as he is the head of the woman, his body and wife by matrimoniall union.

THe last censure is pronounced by God, upon Adam (the last delinquent) as he is the head and husband of the woman, his body and wife by matrimoniall union: For, in this sense only Adam is the redeemed head of all men naturally to descend of Adam. The censure is set down (by Moses) in these words, Gen. 3. 17, 18, 19 *Because thou hast harkened unto the voyce of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it. Cursed is the earth for thy sake: in sorrow shalt thou eat of it all the dayes of thy life: Thornes also, and Thistles shall it bring forth to thee; and thou shalt eat of the herb of the field: In the sweat of thy face thou shalt eat bread; till thou return unto the earth: For out of it wast thou taken; for dust thou art, and unto dust shalt thou return.* First, the cause of the censure is set down; and next the censure is pronounced. The sense and meaning of the cause of the censure, is this; because thou hast obeyed the voyce of thy wife, and hast most unthankfully preferred her love to thy love, to me thy gracious God and Creator, and hast contemned my command, (which is the command of

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me, God of the Law of Righteousnesse) and hast eaten of the fruit whereof I commanded thee that thou shouldest not eat: Next the censure is pronounced, which hath a literall and mysticall sense. The literall sense of the censure is set down from the eighteenth verse, to the end of the chapter, and hath four branches: The first is, *curst is the earth for thy sake*: By the second branch of the censure, naturall death is inflicted upon Adam, as he is the head of the woman his body, and redeemed head of man. Thirdly, Adam is excluded Paradise, to till the ground: Fourthly, the Cherubims, and the flaming sword, are placed at the East of the Garden of Eden, to keep man from entring to the tree of Life, growing in the earthly Paradise. First, therefore of this curse inflicted upon the earth.

This curse inflicted upon the earth, is no wayes to be taken for the curse of the Law: For, first the earth did no wayes come within the compasse of the transgression of the Law: Secondly, the curse of the Law (which is eternall,) is cleerly taken away from man, and from the creatures created for man, by the promised curst death of the blessed seed, except the only curse which was inflicted upon the sensitive Serpent. And therefore this curse of the earth is only a privation of the former fertillnes, and a positive barrennes, inflicted upon the earth, instead of that fertillnesse, that by that means of that positive barrennesse, the earth might bring forth Thistles & Thorns; for Adam was then (by the censure) to eat bread of the herbs of the field, that is, of the corn and grain which was to grow upon the barren earth; and therefore, Adam, (by his toil, labour, and pains) was to bring some fertillnesse upon the earth, or Adam must starve; by means of which toil, pains, and labour, Adam must eat his bread in sorrow and care, in the sweat of his face, by which forced sweat, sursets and colds must arise, weakning the sensitive spirits and powers of man, inducing temporall naturall death in the end. But though this barrennesse was inflicted upon the earth for man; yet in the great mercy of God by the power of the redeemed word in the heart of man: First, man is naturally enabled by his labour, pains and industry, to procure some fertillnesse upon the earth: And therefore it is said, *2 Thes. 3. 10.* that he that doth not work and labour, is not to eat: Secondly, by the power of the redeemed word of the Law and life of righteousness of faith written in the heart of man, man is morally enabled to pray for the blessing of God upon his labour and pains, who hath promised to hear his prayers; by whose only blessing, the curse of barrennesse is taken from the earth: Thirdly, for the defending of man from the danger of his heats and colds, God in his mercy, did cloath our first parents with skins. By the second branch of the censure inflicted upon Adam (the redeemed head of man;) Adam, and all men re-
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deemed in Adam, shall return to dust, which is to be understood of temporall naturall death, by the dissolution of the intellectuall and sensitive nature of man: And therefore their sin is set down, Because thou wast taken out of the dust of the earth, *to dust thou shalt return*: But Adams humane spirit, with the word of the Law, and life of Righteousnesse, spiritually and indivisibly written therein, was neither taken out of the dust of the earth, neither can it return to dust. For, first, humane spirit is necessarily coeviternall with the Word and Law of God: Secondly, humane spirit is of the same reall specificall sphere with the humane Spirit of the Lord Jesus Christ, as hath been formerly demonstrate, which was never taken from the earth, or can return to the dust of the earth. Temporall naturall death therefore, by this branch of the censure, is inflicted upon Adam, as he is the head of his body, the woman, who is flesh of his flesh, and bone of his bone; and therefore naturall temporall death being inflicted upon the head, is necessarily likewise inflicted upon the body, the woman; and consequently and necessarily upon all men and women naturally to descend of both: For, in this sense only, Adam is the redeemed head of all redeemed men, naturally to descend of Adam. By the third branch of the censure, Adam, the redeemed head of man, (and consequently the woman) are excluded out of the earthly Paradise; the reason is set down: Lest they should eat of the tree of Life, as they did formerly at their pleasure: For, there was a singular vertue in the tree of Life, to maintain the sensitive nature of man eternally; by the eternall preservation whereof, the union of the intellectuall and sensitive nature of man was eternall; for by this eternall union, man was to have continued eternally upon earth, in the state and felicity wherein he was created.

It was therefore the infinite mercy of God to man, to cast man out of the earthly Paradise: For, if man had had that freedome to eat of the tree of Life, as he had formerly, man must have lived in sorrow and misery, subject to the continuall temptation and afflictions of Satan, and of his wicked seed eternally in this life; while as then by faith in the promised blessed seed, Adam, (the redeemed head of man) after this life, should live in the heavenly Paradise eternally in all joy and happinesse.

For this cause (by the fourth branch of this censure) the Cherubims and the flaming sword, were placed at the East of the Garden, to keep the way of the tree of Life, that man should not come to the tree of Life, growing in the earthly Paradise, by the way which he run before. Next therefore of the mysticall sense of the censure. The main mysticall point of this censure inflicted upon Adam (as he is the head of the woman, and the redeemed head of man) is to let our first parents understand, that the word (the promised

blessed seed to be made flesh of the seed of the woman) is the second person of the blessed Trinity.

First, therefore by the curse inflicted upon the earth, the curse of the Law for the sin of Adam, to which Adam, and all men naturally to descend of Adam, the created head of man, were condemned, is mystically signified. To the end that all men might then, and now know, that all men were redeemed from that curse of eternall death and darknesse; and that all men are concluded in temporall spirituall darknesse, called unbelief, and originall sin; and that naturall death, by the censure of God, did follow that sin. And therefore it is said, *Rom. 5. 12. 14.* As by one man sin entred in the world, and death by sin, so death went over all men, from Adam to Moses.

Secondly, by the sorrow, labour and pains, and sweat of the face which ariseth to man, by reason of the curse of barrennesse inflicted upon the earth, whereby it doth produce Thistles and Thornes, which are to be weeded out by the care and labour of man, is mystically signified: the sorrows, labour, sweaty pains, and prickly thorny afflictions, which our Saviour, the promised blessed seed, was to sustain by the curse of the Law for man, to put man in continuall remembrance of the never to be forgotten love of God to man, in his Son Christ Jesus.

Thirdly, by the skins, wherewith the Lord clothed and covered our first parents nakednesse, the righteousness (which is the skin of the promised Lamb of God, to be sacrificed for the sins of man) was mystically signified, to the end that our first parents might understand, that it was by their only faith (in the merit of the righteousness of the blessed seed, the Word, to be made flesh of the seed of the woman;) that all their actuall sins and unrighteousnesse was covered.

Fourthly, while as the Lord saith, Behold, man is become like one of us, to know good and evill, (whereby our first parents did see the state which their desire to know good and evill had brought to:) the Lord would have our first parents understand that the promised Redeemer of man (the blessed seed) was one of us, that is, one of the distinct persons of the glorious Trinity.

Fifthly, by the excluding of our first parents from the tree of Life growing in the earthly paradise, is mystically signified, that our first parents were admitted to the tree of Life, growing in the Paradise of God, which is the promised blessed seed.

Sixthly, by the Cherubims and flaming sword, the morall power and literall light of the sword of the Word, is mystically signified, by which only light, all redeemed men are morally enlightened, to enter the way of the tree of Life, planted in the heavenly Paradise which is the promised blessed seed.

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By this flaming light of the sword of the Word: First, the flaming light of the redeemed Word of the Law of Righteousnesse of faith, written in the heart of man is signified, which is the flaming Light of conscience. Secondly, by this flaming Light of the sword, the flaming literall light of the Word of the seventh dayes rest, of the Law of righteousnesse of faith is signified, which is of one reall flaming light with the light of the word of the Law and life of Righteousnesse of faith, written in the heart of man; of the reall unity of which flaming light, morall faith doth arise; that by the morall hands of faith, the redeemed man may lay morall hold on the word of promise, shining with the same reall flaming light, which was then the tree of Life, growing in the Paradise of God, to wit, the promised blessed seed, who is now our tree of life, by his fulfilled promise. And though the Cherubims and the flaming sword were placed at the East of the Garden of Eden, pointing, as it were, to the Land of Canaan, (for the promise of the blessed seed was to be made afterwards to Abraham, and to his seed, in a more particular manner then it was made to Adam; which promise was to be performed; before the promise first made to Adam could be fulfilled;) yet the flaming sword turned every way; that as by the power of the sword, all men were barred from entring to the tree of Life, growing in the earthly Paradise: So that by the flaming light of the sword of the Word, all redeemed men might be morally enlightned to enter the way to the tree of Life, which is planted in the Paradise of God, which is the promised blessed seed. Here (by the way) the question may be moved, whether this barrennesse, whereby the earth was cursed for man, doth still remain.

CHAP. XXVIII.

The first and second rain.

TO the Question moved in the former Chapter, I answer: Though the earth was cursed, by a positive barrennesse for man; that by his toil, labour, and pains, he may eat the bread of sorrow, and the bread of the thorny cares and afflictions of this life, inducing naturall death in the end, to put him in continuall remembrance of the continued sorrow and afflictions, which the eternall Son of God, the Word (to be made flesh of the seed of the woman) by making himself a curse for man, did sustain in this life, induring the cursed death of the crosse in end; yet the curse of barrennesse is removed, and the fruitfulness of the earth is restored by the morall and spirituall blessing of the word of the seventh dayes rest, of the Law of righteousnesse of faith; which morall and spirituall blessing of the Word, *Dent. 11. 14.* is called

the first and second rain in the Scripture; But yet the earth is not restored to the measure of the former fruitfulness: The reason is, that the redeemed man, by his continuall labour and care, might be put in minde of his thankful obedience to his gracious Redeemer, by his exercise in the commanded works of faith, that his faith may be watered with the dew of the morall and spirituall blessing of the Word.

This blessing of the word of the seventh dayes rest of the Law of Righteousnesse of faith, then to the Fathers in the promise of the blessed seed; and now to us in the fulfilled promise is twofold: The first is the naturall blessing of the word to the naturall life of man, as he is man: The second is the morall and spirituall blessing of the word to the morall and spirituall life of man, by the morall and spirituall grace of faith: For, without the blessing of the nature of the redeemed man, his morall and spirituall life must perish in this life. This naturall blessing of the word, is freely extended to all redeemed men, without all respect to the merit of their obedience, or disobedience to the command of the Word. And therefore it is said, *Mat. 5. 45.* That his Sun doth shine, and his rain doth fall upon the just and unjust. And this is, to the end, that as God doth freely confer the blessings of the earth without respect, to some in great plenty, which he hath denied to many of his redeemed poor members. So the plentiful redeemed man, may out of his plenty, relieve the wants of his redeemed poor brethren, without all respect to their merit; who are the Lords redeemed members, whereby the plentiful man doth testifie his thankfulness to his gracious Redeemer, by the works of mercy and charity, which are the commanded works of faith: For, what is freely given to the Lords poor redeemed members, (who are disabled of all means to supply their necessities,) it is freely given to the Lord himself, as may appear by his own words, *Mat. 25. 40.* *When I was hungry, ye fed me not; when I was thirstie, ye gave me no drinke; when I was naked, ye clothed me not:* For want of means for the preservation of the life, is a sore temptation; which many times is prevented by the charity of the plentiful: For, by such means, the poor indigent wretched man is diverted from attempting unlawfull courses to supply his necessity: Though I must confesse, that plenty (without the speciall dew of the blessing of the Word) be the greater and more dangerous temptation of the two. The second blessing of the word of the seventh dayes rest of the Law of Righteousnesse of faith, is the morall and spirituall blessing of the word, necessarily implying the naturall blessing of the word. And this morall and spirituall blessing is due by the Law of faith, to the morall and spirituall faithfull worship of the seventh day of the Law of faith: For, by the morall faithfull wor-
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ship of the seventh day by the naturall man, and by the spirituall faithfull worship of the regenerate man by faith in the Lords merit; the whole Law of faith is morally and spiritually fulfilled in the seventh day of the Law. And therefore the morall and spirituall blessing of the word of the seventh dayes rest, doth rest upon the naturall and regenerate man, whereby the naturall man is enabled to bring forth the morall works of faith, and to continue in his morall obedience, till the time of Gods spirituall calling: and the regenerate man is enabled to persevere and continue in his spirituall works of faith by his spirituall obedience to the spirituall command of the Law of faith. And this is the first and second rain, which is the dew of the Lords influence by the blessing of his Word; to the grace of the morall and spirituall faith of man. Thus have we briefly set down the literall and mysticall sense of the censure, pronounced upon our first parents for the transgression of the Law of Righteousnesse; and the second covenant established upon the immediate command of the word of the seventh dayes promised rest of the Law of Righteousnesse of faith then implied in the propheticall Sabbath, whereby Adam the redeemed head of man, and all men naturally to descend of Adam, were formally, prophetically, and ceremonially obliged to the command of the Law of Righteousnesse of faith, in the promised rest of the blessed seed, which is the last part of this second Book; yet, before we proceed, a question is to be resolved, which is this: How long did this formall propheticall ceremoniall obligation of the Law of Righteousnesse of faith continue, and how long were all redeemed men obliged by the propheticall ceremoniall Law of God?

CHAP. XXIX.

The continuation of the formall propheticall ceremoniall obligation of the Law of righteousness of faith, in the promise of the blessed seed in the first age of the Church.

TO the question moved in the end of the former chapter, I briefly answer: The formall obligation of man by the propheticall ceremoniall Law of faith, in the promise of the blessed seed, did continue from the very period of the promise, first made to Adam, (the redeemed head of man) till the day of our Saviours resurrection from the grave, whereby the promised rest of the blessed seed, was totally and absolutely fulfilled. The continuation whereof may be divided in these two points: The first is the formall obligation of our Fathers by the promise, before any part of the promise was fulfilled. And this formall obligation did continue till our Saviours coming in the world, by whom the promise was fulfilled by degrees, which is to be declared.

clared in the third Book : As for the continuance of the formall obligation of the Law, obliging Adam and the Fathers in the promise ; it may be distinguished in the first three ages of the Church.

The first was from Adam to Noah : the second from Noah to Abraham : the third from Abraham to Moses, which continued till our Saviours coming ; wherein my purpose is only to shew, that the formall obligation of the propheticall ceremoniall Law, by faith in the promise of the blessed seed ; and that the covenant was really one and the same in all the first three ages of the Church, though the figures prefiguring the promise were more significant, the more neer that the promise came to be fulfilled. After the covenant (in the promise of the blessed seed) was entered with Adam, the redeemed head of man, and with all men naturally to descend of Adam : Satan, that old raging Lion, fearing the breaking of his head by the promised blessed seed to be born of the woman, did begin to roare afresh, intending to devour the line whereof the blessed seed was to descend, as he had devoured all men formally, by the betraying of our first parents to fall under the curse of the Law by eternall death : For, Satan knowing the severity of Gods justice, (whereof himself had such experience) resolved to set the whole world in such a fire of sin, as that God in his justice should consume all men off the earth again ; and Satan put fairly for it : For, after by his stinging of enmity (baited by his false deceiving light,) he had incensed Cain to murder his innocent brother Abel : Satan never left stirring up of Cains ungracious generation from time to time ; till he set the whole world in such a fire of sin, cruelty, and uncleanness, as neither the mercies of God, (by sparing them so long) or the judgements of God threatned by his Prophets, could reclaim from their sin and cruelty. God therefore in end, stirred up Noah, the tenth from Seth, a Preacher of Righteousnesse ; who was a Preacher of the Law of righteousness of faith, in the promise of the blessed seed ; that by his preaching of the Word, the miserable people might be reclaimed from their cruelty and uncleanness to the works of faith by repentance, that they might obtain mercy in the promise of the blessed seed ; and that by denouncing the mercilesse curse of the Law of faith, Noah might terrifie the people from their wickenesse. But though Noah did continue in the faithfull discharge of his Calling many yeeres ; yet all was to no purpose, Satan had so incensed the miserable people to such obstinacy. God therefore in end, commanded Noah to build an Ark, that by the ark Noah might denounce the utter subversion of the obstinate rebellious people, by the flood of his incensed wrath against their sin and cruelty, if they did not speedily turn to the Lord, and leave their provoking of his long patience : For which cause the Ark

Ark was so long a building, that the wretched people (notwithstanding of their continued contempt,) might have yet time to repent, though all was to no purpose; for such was the incensed obstinacy of the miserable people, as they continued in their rebellious contempt, both of the word of the Preacher, and of the Ark, till the very day that Noah and his family was commanded to enter in the Ark, whereby the wrath of God was so incensed, as by that fearfull inundation, the whole earth was overflowne, and eight persons only saved, of whom the promised blessed seed was to descend.

As for the Covenant which is said to be made with Noah (after his coming out of the Ark in the continuation of times and seasons, and of the creatures created and redeemed for man) it was the same reall covenant which was formerly made with Adam, in the promise of the blessed seed, which after this fearfull judgement, was renewed to Noah, for the strengthening and confirming of Noahs faith, in the continuation of the promise first made to Adam: For, first, after Noahs coming out of the Ark, Noah did offer the like reall burnt sacrifices and offerings upon the Altar of such reall clean beasts and fowles as were first commanded to be offered by Adam, and the Fathers before Noah; which beasts and fowles were preserved in the Ark with Noah; by which sacrifices offered by Noah, the cruell death of the blessed seed was prefigurate.

Secondly, the Ark it self did prefigure both the promise, and the fulfilling of the promise: For, first, by the Ark, the woman, of whose seed the Word was to be made flesh, was prefigure: Secondly, by Noah, and his sons & daughters (who was the eight from Seth) the line wherof the promised blessed seed was to descend, was prefigure: Thirdly, by their receiving in the Ark; the conception of the Word to be made flesh of the seed of the woman was cleerly prefigure: Fourthly, by the safe delivery of Noah, and his sons and daughters out of the Ark, the safe delivery of the blessed seed by the woman, to wit, the blessed Virgine, was prefigure; whereby it doth manifestly appear, that the covenant, and the formall propheticall ceremoniall obligation of the Law of Righteousnesse of faith, in the promise of the blessed seed, prophesied by the propheticall Sabbath, and prefigure by the ceremoniall worship of the Sabbath, was really one and the same, from Adam to Noah: As by the preservation of Noah and his family; (of whom the blessed seed was to descend, according to the flesh) the great power of God by his preservation of his Church, against the great power of Satan and his instruments doth manifestly appear to his great glory, to the utter shame of Satan, and to the confusion of his wicked instruments. And so much briefly for the first age of the Church.

C H A P. XXX.

The continuation of the formall propheticall ceremoniall obligement of man in the promise of the blessed seed, in the second age of the Church.

AS in the time of Noah, the eighth from Seth; God stirred up Noah, to manifest his power in the preservation of his Church, which did then consist in the preservation of the line of the blessed seed: So in the second age of the Church, God raised up Abraham, (the tenth from Noah) that his glory might appear by his continuall care of the truth of his promise to his Church: For God renewed his promise in a more cleer and particular manner to Abraham then he did first to Adam; which was, that in Abrahams seed all the nations of the earth should be blessed; that is, that the woman of whose seed the Word should be made man, should descend of Abrahams seed, by whose promised cursed death: As all men were then actually redeemed from the curse of the Law for the sin of Adam (though the promise was afterward to be fulfilled:) so all men by faith in this promise might be saved from the curse of the Law of faith for actuall sin.

In this promise therefore, *Gen. 22. 18.* that in Abrahams seed all the nations of the earth should be blessed, God doth oblige himself to Abraham and to his seed by covenant, and doth mutually oblige Abraham to believe his promise. This covenant therefore made to Abraham was the same reall covenant and promise made to Adam, though the blessed seed promised to Adam was by this promise to descend of Abrahams seed, the only difference is; that the woman of whom the Word was promised to be made man, was to descend immediately of Abrahams seed, though immediatly from Adams seed: For Abraham did descend of the seed of Adam, and consequently the promise made to Abraham must be performed before the promise made to Adam could be fulfilled: For, the promise made to Adam could not be fulfilled, but by our Saviours birth, death, and resurrection from the dead. By this promise made in this particular manner to Abraham, the Church of God was now in the family of Abraham and his seed, and posterity. To the end therefore, that Abrahams family might be distinguished from all the families of the earth, God commanded Abraham and his family to be marked with the sacramentall seal of circumcision, by shedding of the blood of man; whereby it was prefigurate that the blood of the promised blessed seed, to descend of Abraham (according to the flesh) should be shed by the cursed death of the crosse, which was formerly prefigurate to Adam and the Fathers by the shedding of the blood of sensitive beasts and fowles. And therefore the figure

figure of the promised blessed seed, by the sacrament of circumcision was more significant then all the former bloody figures by the sacrifice of the Altar. By the sacrament of circumcision therefore, Abrahams family was distinguished and divided, from all the families of the earth, till they were reunited by the fulfilling of the promise by the new covenant: For, by the new covenant, all the families of the earth were called, and united in one Church and family: For the strengthening of Abrahams faith in this gracious promise; the inheritance of the Land of Canaan was promised to Abraham and to his seed; whereby it was prefigure, that Abraham and his seed (by faith in the promise made to Abraham,) should be inheritors of the heavenly Canaan, the Kingdome of heaven. The Church of God therefore being established in the family of Abraham, and of his posterity; the protection of the Church, and the preservation of the line of the promised blessed seed, was committed to Abraham; to this end, God did enable Abraham with the power of wisdom, valour, and with such an admirable gift of spirituall faith, as Abraham is styled in the Scripture, the Father of the faithfull. And though I must passe over the History of Abrahams continuall victories over the enemies of the Church, and leave the Reader to inform himself by the sacred History; yet I cannot omit four memorable points of Abrahams faith, whereby he is most justly called the Father of the faithfull. The first was, though Abraham was above an hundred yeers old (when this promise was made;) and Sara was old and barren, and both, as it were, dead (by the course of nature) and past all such hope; yet faithfull Abraham considered not the deadnesse of his own body, or the deadnesse of Sara's womb, but stedfastly believed the promise against all naturall hope, in hope that God, according to his gracious word would perform his promise. Secondly, Abrahams faith did wonderfully appear in his obedience to the command of God by his Word, *Gen. 12. 1.* commanding Abraham to depart from his native soil, and to leave his kindred, friends, and possessions, where he was seated in such plenty, and to go into a strange countrey, inhabited with the power of such mighty men, who were every way unknown to Abraham, and where he had no earthly help to trust unto, but did, (as it were) expose himself and his family, to be made a prey unto strangers; yet faithfull Abraham setting all doubts, fears, kindred, friends, pleasures and possessions aside, did give obedience to the command of God, and marched boldly to the Land of Canaan. Thirdly, how admirably doth our Saviour commend Abrahams faith, while as our Saviour told the Jews, saying, *John 8. 56. Abraham did see my day, and was glad, and rejoyced therein:* For, Abraham, with the eyes of his spirituall faith, did see the Lords day, in the eighth day of the Sacrament

of circumcision; for the child was circumcised upon the eighth day, though the eighth day of the circumcision fell out upon the seventh day of the great propheticall Sabbath, which was commanded long before the Sacrament of circumcision; and so precisely commanded as no manner of work was to be done upon the seventh day of the propheticall Sabbath, much lesse the shedding of the blood of man: For, the only commanded works of the propheticall ceremoniall worship of God were to be done upon the Sabbath; Abraham therefore observing with the spirituall eyes of faith, that the seventh day of the propheticall Sabbath did give place to the administration of the Sacrament of circumcision: Abraham did apprehend, that the eighth day should be worshipped in place of the seventh day of the propheticall Sabbath. The reason was, because the Sacrament of circumcision did prefigure both Christs death, and the day of his resurrection from the dead; for as by the shedding of the childs blood, the shedding of the blessed childs blood by the cursed death of the crosse was prefigure: So by the stenching of the childs blood, upon the eighth day (whereby the life of the child was preserved) the day of our Saviours resurrection from the dead was prefigure, to wit, the Lords day, which was the eighth day from the last Jews propheticall Sabbath; for the last Sabbath whereon our Saviour did rest in the grave, was no wayes the Jews propheticall Sabbath; neither was there any Jew or Gentile bound or obliged to fulfill the command of the seventh day of the last Sabbath: For, all men naturally descended of Adam the redeemed head of man were only obliged to the command of the seventh day of the propheticall Sabbath, which did prophesie our Saviours rest in the grave, by whose rest in the grave all the prophesies prophesied by the propheticall Sabbath were fulfilled. The last Sabbath therefore, whereon our Saviour did rest in his sacred grave was no wayes propheticall, neither was there any man naturally descended of Adam obliged to fulfill the command of the last Sabbath. Let us therefore leave the last Sabbath to the Lord of the Sabbath, and adde seven dayes more to the last Jews formall propheticall Sabbath; and we have the Lords day (the day of his resurrection from the grave) to be the just eighth day, as the Lords day was prefigure to Abraham by the eighth day of the circumcision: But let us account the number of dayes from the last formall Jews propheticall Sabbath, and begin the accompt at the first day of the week, according to the Jews computation of the dayes of their Sabbaticall week, as both Jews and Gentiles were obliged to the Law of God; and the Lords day is the just seventh day from the last formall Jews propheticall Sabbath, and the true seventh day of the Evangelicall Law of faith, more satisfactory to be declared hereafter. What an admirable faith

faith was this in Abraham to see the Lords day so far off, as it was prefigurate by the Sacrament of circumcision? though the Lords day be the true seventh day of the Evangelicall Law of faith, as all men naturally descended of Adam are obliged to the command of the seventh day of the Law; for without the command of the seventh day of the Law, there is no Law to command man. The fourth memorable point, wherein the excellency of Abrahams faith did appear, was in Abrahams readinesse at the command of God, to offer up in sacrifice his son Isaac, his only hope, and heir of the promise, and his only comfort next to God: For, it may justly amaze the heart of a naturall man, that Abraham, against nature, (by forgetting of all naturall affection) should be so forward to attempt such cruelty with his own bloody hands, to cut the throat of his so dearly beloved childe, the only hope and heir of the promise. Though this command was out of the infinite love of God to Abraham; for God did never intend that Abraham should commit any such cruelty: But that Abraham, and all men of the faith of Abraham, might understand, that God spared not his only Son, (the Son of his love) to sacrifice him (as it were) with his own hands, for his love which he doth bear to man: For, all the created powers of God were not able to bereave our Saviour of his life, without his own gracious permission, who out of his infinite love and mercy to man, did most lovingly and mercifully lay down his life for man.

Here the question may be moved: Was the Church of God upon earth then, only in Abrahams family, and his posterity, and no where else?

I answer: As the Lord Jesus Christ is the head of all his redeemed members, the Lord from the beginning had his universall Church through all the Nations of the earth, though his particular Church, according to his promise, was then in Abraham, and in the posterity of Abraham for the time. And therefore, though the Apostle did tell the Gentiles that they were not of the circumcision, *Ephes. 2. 12.* but aliens from the common wealth of Israel, and, as it were, without any Christ, and consequently without God; For, Christ, according to the flesh, was to descend of the circumcised; yet the Gentiles had the prophetical Sabbath, and the altar and sacrifice, as it was prescribed to Adam, and the Fathers before the promise was made to Abraham, and consequently, the covenant and formall obligation of the Law, really one from the beginning. And the Apostle doth acknowledge, that the Gentiles did do the things contained in the Law, *Rom. 2. 14.* which was the ceremoniall works of the Law, though the Gentiles did them not in that precise manner as they were done by the Jews. And though the Apostle saith, that the Gentiles did do the things contained in the Law by the light of their conscience; yet that light was the light of the redeemed word of the Law of Righteous-

ness of faith written in their heart, which was really one with the light of the seventh day of the prophetical Sabbath, and with the ceremoniall light of the altar & sacrifice, whereby they were inabled to do the things contained in the Law. And who should bar the free Spirit of God to blow where it listeth, *John* 3. 8. and to enlighten many of the Gentiles? Did not the Lord commend the Centurions faith, and say, *Luke* 7. 9. that he did not finde such faith in Israel? And how greatly did our Saviour commend the faith of the Canaanitish woman, *Mat.* 15. 28. and the faith of one of the ten Lepers, and *Luke* 17. 19. yet the promise made to Abraham was not then fulfilled. And did not Christ himself him, according to the flesh, descend of the Gentiles, though immediately of the seed of Abraham? Let no man therefore think, but that the Lord had his universall Church in all ages, though his particular Church was then in the family and posterity of Abraham. And so much for the second age of the Church, and for the reall unity of the covenant and formall obligation of the Law, as the promise was made to Abraham, which was really one with the covenant made with Adam.

CHAP. XXXI.

The continuation of the formall prophetical ceremoniall obligation of the Law, in the third age of the Church.

THE third age of the Church from the beginning, was in the time of Moses, descended of Abraham, whom God raised for the preservation of his Church, then in the posterity of Abraham, whose posterity the Lord (according to his eternall purpose) would not permit to be established in the Land of Canaan, for the space of forty yeers, to the end that God by the Ministry of his servant Moses, might manifest the glory of his power in the protection of his Church against the great power of Satan, and of his mighty instruments; for which cause God inabled Moses with the power of wisdom, valour, and faith, amongst the number of whose memorable acts, I will only touch three; leaving the rest to the Reader to be informed by the sacred History; my purpose being only to shew, that the covenant, and the formall obligation of the Law, was really one and the same from the beginning, as it was made to Adam and to Abraham.

The first memorable act of Moses Ministry, was in the delivery of the people from the Egyptian servitude, who were the seed of Abraham, of whom the promised blessed seed, according to the flesh, was to descend; and were then miserably oppressed under the tyrannous hand of great King Pharaoh the proud Egyptian King, stirred up to that cruelty by the instigation

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on of Satan, and of his wicked seed: For, whose delivery God raised up his servant Moses. To this end, first, God sent Moses to King Pharoah, commanding King Pharoah, that he would permit the people of Israel to depart from the Land of Egypt; but God (according to his eternall decree) did harden the heart of Pharoah, that he should not let the people of Israel depart from Egypt, untill such time as God should make his continuall care appear in the preservation of his Church, against the great power of Satan and the power of his mighty instruments in this life. And therefore, upon Pharoahs rebellious restraining of the people of Israel from time to time, contrary to the Lords command; God by the Ministry of his servant Moses, from time to time did plague the proud Egyptian King and his kingdome; and though plague after plague was with such fearfull miraculous and wonderfull judgements, as did astonish the hearts of the whole world; yet such was the obstinacy of Pharoahs rebellious heart stirred up by the enchantments of his Sorcerers (whose power God did of purpose permit:) as Pharoah did resist the command of God, with such a high hand, thirsting after the destruction of the Church till Pharoah with his great army was overwhelmed in the red sea of Gods raging wrath; which mighty act was done by the Ministry of Moses, by stretching out his hand upon the red sea at the command of God. By this miraculous overthrow of the Egyptians, the mighty deliverance of the Church of God from the Egyptian servitude was wrought to the amanement of the world, to the end that the Church of God in all future ages might never distrust the Lords continuall care in the preservation of his Church against the power of Satan, and against the power of his mightiest instruments upon earth. In that night of the fearfull Egyptian plague of the first born, the sacrament of the Passeover was institute by God, to remain in the Church, with the sacrament of circumcision, during the formall propheticall ceremoniall obligation of the Law, by which ceremoniall sacrament of the Passeover, the promise of the blessed seed was more significantly prefigure, then formerly: For, first, by the sacrifice of the Paschal Lamb, which was commanded to be eaten: the Lamb of God (the promised blessed seed) was signified, who was to be sacrificed for the sins of man. Secondly, by the bitter herbs, *Exod. 12. 8.* with which the flesh of the Lamb was commanded to be eaten; the bitter curse of the wrath of God, against the Lamb, who made himself a curse for man, was mystically signified. Thirdly, by the anointing of the door posts with the blood of the Lamb, that the destroying Angel might passe over the Israelites houses, whereby they were saved from the plague, was mystically signified, that by faith in the merit of the blood of the Lamb of God (the promised blessed seed,) they were saved from the plague and curse of

of the second death (which is for actuall sin,) as by the promised cursed death of the Lamb, they were saved from the first death, which was the curse of the Law for the sin of Adam.

The second memorable act of Moses Ministrie was, first, in the sanctifying and assembling of the people of Israel at the command of God to hear the word of the Law commanded by God himself immediatly, which was in a most majesticall, glorious manner delivered by God unto the people of Israel, in ten distinct severall precepts. The delivery whereof was with such fearfull thundring and lightning, and with the sound of trumpet, as the mount was exceedingly shaken, all to signifie the power of the sound of the word of the Law, commanding the obedience of man. By this glorious delivery of the word of the Law, the people of Israel were stricken with a reverend fear and obedience to the command of God, though their fear of the voyce of God was such, as they did intreat that Moses might deliver to them what the Lord should further command. Wherefore the morall Law being first commanded by God, God by the Ministry of Moses, did next set down the civill Law between man and man, to the end that all men might understand, that all the lawes between man and man, must be grounded upon the morall Law of God. As for the ceremoniall Law, it was the same which was before to the Fathers implied in the ceremoniall altar and sacrifice, untill such time as at the erection of the Tabernacle, the ceremoniall Law was commanded after a more particular manner, to the people of Israel, though really one with the ceremoniall Law of the altar and sacrifice, prefiguring the promise of the blessed seed. Secqndly, the Lord afterward called Moses up to the mount, to deliver to Moses the two Tables of the Law, written by God in stone, which was formerly delivered by his Word, to the end, that by the Ministry of Moses, his written Word might be delivered to the people of Israel, that the people might be instructed in the knowledge of the written Word; where one thing is to be observed, to wit, that Moses by his conversing with God in the mount for the space of forty dayes and forty nights, *Exod. 34. 29.* the skin of Moses face became so shining, as while Moses was about to deliver the written Word of the Law, the people were not able to behold Moses face; in so much that Moses was faine to vail his face, while he spake to the people; by which shining light of Moses face, the glorious light of the written Word was mystically signified. As for Moses zeal (moved at the people of Israels Idolatry,) in breaking of the Tables of the word of the Law, and the renewing of the Tables, and all such memorable passages, I must leave the judicious Reader to inform himself by the written Word of the sacred History.

The third remarkable act of Moses ministry, was the erection of the Tabernacle at the command of God, according to the pattern which God did shew and set down to Moses, *Exod. 25. 40.* while he was with God in the mount; which of all the types, figures, and ceremonies, prefiguring the promise of the blessed seed to all the Fathers of the former ages, was most cleer and significant: For, by the Tabernacle and Temple (which were really one, which the Lord calleth his body) the fulfilling of the promise, both made to Abraham, and to Adam, were plainly prefigure: For, first, by the types and figures of the first Tabernacle, called the Holy Place; as by the golden Altar, by the table of Shew-bread, *Exod. 39. 38.* by the golden Candlesticks, by the brazen Altar and Laver before the porch, which did appertain to the service of the Holy place of the Tabernacle; by which ceremoniall Rites and Ceremonies, the high Leviticall Priest was to discharge the service of the Holy place, whereby the fulfilling of the promise made to Abraham was prefigure: For, as the Leviticall high Priest (who was descended of Abraham) was the figure of the high Priest, after the order of Melchisedeck (to wit, the promised blessed seed descended likewise of the seed of Abraham;) so, by the discharging of the Leviticall high Priests office, the execution of the high Priests office, after the order of Melchisedeck, was prefigure: For, first, as the Leviticall high Priest did offer up the ceremoniall sacrifice of the hard brazen altar: So the hard cursed sacrifice of the high Priest, after the order of Melchisedeck was offered upon the cursed altar of the crosse, who made himself a curse for man. Secondly, as by the Leviticall high Priest, after the offering up of the sacrifice of the brazen altar, *Exod. 30. 19, 20, 21.* did wash his hands and feet before he entred the holy place of the Temple: So after the offering of the cursed sacrifice of the crosse, the high Priest, after the order of Melchisedeck, did wash the cursed bloody wounds of his hands and feet, and wash all men for whom he made himself a curse, before he entred the Tabernacle not made with hands. Thirdly, as the Leviticall high Priest by his entring into the holy Place of the Temple, did offer sweet incense at the golden Altar, whereby God was said to smell a savour of rest: So the high Priest, after the order of Melchisedeck, *Hebr. 9. 24.* did enter the Tabernacle not made with hands, by his sweet pleasing sacrifice, to make eternall peace between God and man for the sin of Adam, and to make continuall intercession for the actuall sins of his mysticall members, at the altar of Righteousnesse of faith; by the pleasing savour of whose bloody sacrifice the wrath of God is eternally appeased for the actuall sins of his mysticall members, whereby they rest freed from the curse of the second death in this life, and shall rest eternally in their

myſticall head in all glory and happineſſe in the life. By this means, the promiſe of the bleſſed ſeed made to Abraham was fulfilled : Our Saviour, according to the promiſe made to Abraham, did deſcend of Abrahams ſeed ; for he was born man of the ſeed of the bleſſed Virgine, lineally deſcended of Abrahams ſeed, and lived man upon the earth, and in the end was moſt cruelly crucified for man. At the expiration of whoſe laſt breath, *Mat. 27. 51.* the great vail of the Temple was rent, from the top to the bottome ; that by this great rent, it might be known to all the world, that the benefit and bleſſing of his curſed death did belong to Adam, and to all men naturally deſcended, and to deſcend of Adam to the end of the world, according to the promiſe made to Adam. And therefore, upon the day of his reſurrection from the grave, both the Jews and Gentiles were graciously called, to whoſe faith, the bleſſing of the promiſe made to Abraham, was freely offered by the new covenant ; by means whereof, the promiſe made to Abraham, that in his ſeed, all the nations of the earth ſhould be bleſſed, was graciously and faithfully fulfilled. And this is the reaſon, that the Apoſtle ſaith, *Heb. 9. 8.* that while the firſt Tabernacle was ſtanding, the ſecond Tabernacle could not be opened, for all the nations of the world could not be bleſſed in this promiſe, till our Saviour did firſt ſuffer ; though his ſuffering was firſt and immediately for the Jews, which was prefigure by the Levitical high Priests breſt-plate, *Exod. 39. 8 - 14* wherein the names of the twelve Tribes of Iſrael were written, while he was to offer up the ſacrifice of the altar ; whereby it was ſignified, that our Saviour was firſt and immediatly to be offered in ſacrifice for the Jews ; and therefore it is ſaid, *John 4. 22.* that, *Salvation is from the Jews.*

Thus have we briefly declared, that (in the three firſt ages of the Church) the formall propheticall ceremoniall Law was really one and the ſame, obliging of the Fathers, before any part of the promiſe of the bleſſed ſeed was fulfilled : So by the Tabernacle and Temple (which our Saviour calls his body) whereby both the promiſe made to Abraham, and the promiſe made to Adam were prefigure, it was ſignified, that the ſame formall obligation of the Law, did continue from Moſes till our Saviours coming in the world, and from his coming, till the day of his reſurrection from the grave, which is to be declared in the third Book of our Theologicall key ; in the mean time, for a concluſion to this ſecond Book, certain materiall objections are to be answered againſt the perfection of the redemption of man, which doth concern both that which hath been delivered in this ſecond Book, and likewise, that which is to be delivered in the third.

C H A P. XXXII.

Satans cunning by his tempting of man by the sensitive naturall object of his understanding.

First, it is objected: Satan hath the power to unite the free love of man so inseparably to the sensitive object of his pleasure, as man doth necessarily produce his action contrary to the Law of faith. Satan therefore hath the power to necessitate the free will of man to disobedience, contrary to the declaration of the perfection of redemption.

I answer, The inference is fallacious: For, though Satan hath the power (by his false envious deceiving light) to unite to the love and desire of man to the object of his sensitive pleasure; yet it is by the free act of the love of man, that man is induced to that union, and not by Satans necessitating of his will: I cleer the point by Satans cunning in tempting of man. Satan doth tempt man to disobedience, both by the naturall and morall object of the understanding of man: First, of Satans cunning in tempting of man by the naturall object; and next, of his cunning in tempting man by the morall object of his understanding. By the naturall externall sensitive object of mans understanding; I understand all things in nature, whereby the understanding and will of man is produced in act, by the mediate senses; all which things are the proper objects of the five externall senses of man. These severall sensitive objects, Satan by himself and his instruments, doth so continually and actually enlighten, with his false envious deceiving naturall light, as the species of these sensitive objects, (thus Satanically enlightened) being received in the understanding, the love of man is so incensed, to unite it self to the object of its pleasure, as it doth hate all things that doth resist the union by which miserable union these fearfull effects are produced.

First, by this foul incensed love and desire of man, to apprehend the sensitive object of his pleasure, flaming in the heart of man; the light of the redeemed word of the Law written in the heart, is so obscured and darkned, as wretched man doth greedily grasp the sensitive object, without all respect to the Law of faith; and this is the first degree of actuall sin, which is by the darkning and obscuring of the word of the seventh dayes rest of the Law of Righteousnesse of faith, whereby the works of faith are formally commanded: For the light of the word of the Law in the heart (which is really one with the light of the word of the seventh dayes rest of the Law of Righteousnesse of faith) being obscured, the light of the word of the seventh dayes rest is necessarily obscured and darkned. And therefore this false envious deceiving light of Satan, is called the Devils darknesse, and the works

produced by this false deceiving light, are called the works of darknesse.

Secondly, the incensed naturall love and pleasure of man, and the sensitive object of his pleasure being once actually united; such continuall fewell is added to this incensed fire, (by Satan and his instruments) as wretched man doth lie and continue in his filthy love and pleasure, and hate all things which doth resist the enjoying of his foul desire: And this is the reason that the Lord saith, *John 3. 20.* he that doth evill, doth hate the light; which is the light of the command of the Law of faith: For, by the command of the Law of faith, all such continued filthy pleasure is condemned. And this is the second degree of actuall sin, which is by continuance in sin.

Thirdly, by this false envious deceiving light of Satan, whereby the love and desire of man, and the object of his pleasure are so united; the more that wretched man is pressed with the command of the Law, the more strictly doth he unite himself to the object of his pleasure, by resisting all command of the Law, and the pressure of the command: And this *Medea* could see, while, as she saith, we presse against what is forbidden, and still affect what is denied. And this the third degree of actuall sin, while by the continuance of man in actuall sin, the long patience of God (leading him so graciously to repentance,) is contemned with such a high hand; as God doth justly give him over to such a reprobate minde as he cannot repent, though he hath all the dayes of his life to repent: For, by this means, that morall power of repentance, which wretched man hath by the redeemed word of the Law, and life of Righteousnesse of faith, written in his heart, is taken away; and this is the reason that it is said, *Luke 19. 26.* from him that hath not, that which he hath shall be taken away; that is to say, because wretched man will not repent (having morall grace to repent;) therefore he shall be deprived of the power of morall grace to repent. For the better conceiving of this point two questions are to be answered:

The first is; wherein stands Satans cunning, that he thus betrays man to lie and continue in the pleasure of sin. I answer: Satans cunning standeth in this; that by his false deceiving envious light, the free act of the naturall love and pleasure of man, to apprehend the object of his pleasure, is extended to the pleasure of pride; that is to say, by Satans false deceiving envious light, the formall naturall act of the will (which worketh by love, and is naturally good) is strained and extended to the formall morall evill act of the will, and to the height of pride by continuance in actuall sin: For, all continuance in actuall sin, is originally from pride, and pride from the devils darknes. And this is the reason that actuall sin is called Idolatry; for pride in the pleasure of sin, is the Idol of the heart, resisting all command of the Law of faith.

To make this appear by one example which shall serve for all ; It is in the free act of the naturall will of man (which works by the love of man to the sensitive object of his pleasure,) to drink a cup of wine (sometimes) for his health ; but while his love and desire to wine (by Satans false deceiving envious light,) is so continued, as he hateth all company, but only such as love that which he loveth : For, in this union standeth the pleasure of sin, because by this multiplied union, the strength of the pleasure of sin is multiplied and extended to such a height, as it doth resist all power of command of the Law : For, the drunkard out of his pride, hates all light which is averse to his filthy pleasure. And this is the old Serpents sting of enmity, whereby he stings wretched man, to such a height of unlawfull pleasure, which doth beget sin upon sin, as by daily experience is seen in the drunkard. And this is the Devils cunning in all actuall sin whatsoever ; for by his false deceiving envious light ; he doth incense the good naturall act of the concupiscence of man, to the pleasure of pride, which is Idolatry, and in this only sense the act of the concupiscence, 1 *Tim.* 6. 10. is said to be the root of all evill, which is otherwise good by nature.

The second question may be moved, Doth Satan by his false envious deceiving light, thus enlighten all the severall sensitive objects of the naturall love and pleasure of man ? this were an endlesse work for Satan

I answer, Satan, either by his own immediate suggestion, by enlightening the species of some former sensitive object in the phansie ; or by the help of his instruments, doth actually enlighten all the severall externall sensitive objects of the naturall love and pleasure of man, by his false envious deceiving light ; and these instruments be such, as Satan (by the sowing of his cursed seed of enmity, baited by his false lying deceiving naturall light) hath begotten his children, in a manner, from the cradle, who by their so often swallowing of the pleasing bait, are become as cunning and expert in the faculty of tempting, as Satan himself ; in so much, that there is not that severall naturall pleasure, proceeding from the love of man to the externall sensitive object, which is not incensed by some or other of Satans instruments, who swarm so in all places, as an honest Christian hath much ado to avoid the danger of their cunning ; such is their audacious officiousnesse, to invite the naturall love and pleasure of man to sin and mischief. And these are the old roaring Lions welps, and the false deceiving lights of the Devils lanthorn, that leads the hopefull youth of this Kingdome from one consuming place of filthy pleasure to another, till their hearts are so incensed with the pride of pleasure, as all is so spent and consumed, that (for the most part) the poor wretches are necessitate to such wants, as (without the preven-

ting mercy of God) they must either starve, or take some such desperate course to supply their wants, as they are brought to a shamefull end; to the shamefull scandall of the Church of God, while under the Law of Grace, the hopefull plants of his Church, are by this miserable means brought to despair of all Grace. What hard hearted Christian is not sensible of this misery? But all are at their wits end, how to remove the cause of the misery, such is the hellish power of this cursed brood. Let the morall power therefore of the flaming sword of the Word, be put in the right hand, and neither the Devill or his instruments shall have such domineering power: For, by the flaming light of the Word, the most rebellious roaring rakeshame, is either conformed to the command of the Law of faith; or by the stroke of the sword cut off, from being such a foul scandall to the Church; and without repentance and submission, banished the Kingdome: So by this means, such wilde Boars of the Forrest, shall not have such power to root up the hopefull plants of the Lords Vineyard; and as for such plants as these wilde Boars did so labour to root up out of the Lords Vineyard, and are brought to such a low ebbe, let never their case seem desperate, either to themselves or to us, while as they are sensible of the shame that they are brought unto, by the pride of sin for shame, for the the pride of sin, is the first grace that the Lord doth confer upon those whom he hath predestinate, to be made like to the Image of his Son; for such the Lord doth enable with patience to indure his hand till they be throughly humbled for their pride, and then they are fitted for the grace of spirituall preferment: For, God doth give his spirituall grace to the humble, but he doth resist the proud; and therefore it is said, *Isai. 40. 4.* every valley shall be exalted, and every high mountain (which is the mountain of pride) shall be brought low; for the Lord never leaves his own, till (by their humiliation) they be brought so low, as they are fitted with patience, to wait upon his prefixed time for their spirituall calling; that by the grace of his spirituall light, that they may be led by the hands of faith, to lay such fast hold on the Lords merit, as all their actuall sins are covered, which was the cause of their shame and afflictions: And that by the power of his merit; that as the Lord hath removed the cause of their shame, so he is able, even in this life, to raise and exalt them from the greatest affliction: or, if (for the continuance of their obedience) they are not totally freed in this life, yet their comfort is, that their greatest scarlet sins shall never have power to condemn them; the reason is, becaule their spirituall faith, and the Lords merit, are really and spiritually one, whereby they are justified by the Law, and who is he that dare condemn them? for it is the Lord that doth justifie them by his merit. And therefore, though it be the Lords pleasure
(for

(for their triall) to keep them in some measure, under the yoke of affliction in this life, yet they are enabled with patience to bear his hand, till in his good time, he determine their afflictions, by calling them to himself, where they shall be exalted to an incorruptible crown of glory, and (in their mysticall head) enabled to tread on the neck of the old roaring Serpent, and upon the neck of his cursed brood, to their eternall confusion, for betraying them by the pride of sin, to the shame and afflictions of this life. And now, to conclude this point of Satans cunning, by this tempting of man by the naturall sensitive object: Of all the temptations of Satan, his accusing of man, whom he hath betrayed to such long continuance in actuall sin, is the most fearfull. And from this fearfull accusing of man, Satan is called the Devill, and in this diabolicall faculty stands the master-piece of the Devils cunning: For, when the Devill doth once begin to accuse wretched man for his continuance in unrepented sin, the fearfull severity of Gods justice (for the high contempt of the Law of faith, and the impossibility of his mercy to such high continued contempt) is so continually suggested by Satan, as he never leaves, night and day, racking and torturing of the guilty conscience of the wretched sinner, till his spirit be so insupportably wounded, as he is induced to believe, that all repentance comes too late, and to despair of all mercy; and unlesse by the Lords unexpected concursive grace, the fearfull blow be prevented, such is the insupportable wounded spirit of the wretched sinner, by the Devils continuall accusation; as the Devill doth easily induce the tortured restless desperate man, to lay violent hands on himself as a present remedy for his torture and pain. O that the wretched sinner would in time (but by morall repentance) accuse and condemn himself for his obstinate continuance in actuall sin, as he is morally inabled thereto by the perfection of his redemption, and then he shall prevent the Devils cunning: For, by that happy means the Devils fearfull accusation should come too late; for there is alwayes such mercy in store to the least repenting sinner, as there is no place for the Devill to plead at the barre of the Lords mercy, and to accuse man for actuall sin. I next proceed to the declaration of Satans cunning in his betraying of man by the morall object of mans understanding.

CHAP. XXXIII.

Satans cunning by his betraying of man by the morall object of mans understanding.

BY the morall object of mans understanding; I understand the word of the seventh dayes rest, implying the command of the whole Law, whereby man from the beginning, by every severall covenant, is formally obliged

to produce his action according to the formall command of the Law, as he is actually enabled to produce that formall action by the power of the Word of the Law and life of Righteousnesse, written in his heart. This light of the word of Law in the heart; Satan from the beginning, hath, and doth obscure, by a false deceiving morall light, contradictory to the light of the word of the seventh dayes rest: By the obscuring of which light of the word of the Law written in the heart, the light of the word of the seventh dayes rest, is necessarily obscured and darkned, by means whereof man doth produce his action without all respect to the formall command of the Law. By this false morall deceiving light, as Satan from the beginning did obscure the light of the Law of God totally and in generall; so by his false deceiving morall light, Satan doth now obscure and darken the light of the Law of faith in particular, by his obtruding and suggesting false fundamental particular points of faith, whereby the Church of God hath been so miserably distracted in all ages: So Satan, by his false deceiving morall light, did betray our first parents to transgresse the Law of God: For, while God by his first covenant had obliged man to fulfill the command of his Law, by his Word commanding man to abstain from eating of the fruit of the tree of knowledge, upon the curse of a dying death: Satan by the Serpent did suggest a false morall deceiving light, contradictory to the light of the command of God, which was, that by eating of the forbidden fruit, our first parents should not only be freed from all fear of any dying death by covenant, but that by eating of the fruit, they should be equall to God himself; by which false great suggested morall light, the hearts of our first parents was so incensed to such a height of pride, to be equall to God, as they did greedily grasp the fruit without all respect to the command of God by his Word, commanding man, which was the command of the word of the first seventh dayes rest of the Law of Righteousnesse: For, by the fowl incensed desire of our first parents to be equall to God, flaming in their hearts; the light of the Word in their hearts was obscured and darkned, by obscuring whereof, the light of the word of the first seventh dayes rest was so totally obscured and darkned, as the whole Law was transgressed, whereby Adam, the created head of man, and all men naturally to descend of the head, were condemned to the curse of the Law of Righteousnesse by the first covenant: So after the second covenant was made in the promise of the blessed seed by the promised rest of the prophetical Sabbath, and after the word, (the blessed seed) was born man, of the seed of the woman, and after he did manifest himself to the Jews by his glorious works, wonders, and miracles, that he was that promised blessed seed of the woman, and the eternall Son of God, by whom they

they were to enjoy the promised rest of their propheticall Sabbath, extending his love and mercy so generally towards all, by curing of all sensitive diseases incurable by nature, and the diseases of the souls of many, whereby he did so ingage the reverend love and fear, of all, leading the world so by that glorious light, that happy was he that could but touch the Lord of Life. In so much, that the glory of his light was such, as the Jews began to be possessed with a jealousie, that by this great glorious light, the glory of their great propheticall Sabbath should be obscured, whereby they were so famous above all nations, and that the honour and dignity of the Leviticall Priesthood, and the great preferment which they did hold by the Priesthood should be quite taken away from them. At this jealousie of the Jews, the Devill takes occasion to suggest a remedy for this fear, and that was, that they should kill the Word which did so gloriously shine amongst them; though this suggestion of Satan was but a cloak to colour his own fear, lest the head of the Serpent should be broke by the seed of the woman, which suggested remedy, the Jews did divers times attempt, but the Lord did prevent their purpose by escaping their bloody hands, because his hour was not come; yet this fear did so possesse Satan, as he never left with all diligence, to watch his opportunity till the hour was come that our Saviour was to suffer for the sins of man; for then Satan did bestir himself, by incensing of the high Priest, Scribes, Pharisees, and the rabblement of the Jews and Gentiles with most cruell bloody hands to murder the Lord of life, the Word, whereby the light of the whole Word was obscured and darkned for a time. And then both Satan and the Jews thought themselves secure. But after the Lords resurrection from the dead, Satan apprehending himself so horribly deceived, the roaring Lyon did so rage, as he did incense the Jews to keep afoot the ceremoniall worship of the Jews propheticall Sabbath, for which effect Satans instruments were set a work to persecute the planters of the Evangell, amongst which crue, who was so busie as Paul before his conversion? By this means, Satan again, did attempt to obscure and darken the light of the whole Word, by a false deceiving morall light, contradictory to the Evangelicall light of the word of the seventh dayes rest of the Evangelicall Law of Righteousnesse of faith: For, by keeping afoot the ceremoniall worship of the propheticall Sabbath, the death and resurrection of the Lord Jesus Christ was plainly denied, and the Evangelicall light of the Lords day, impiying the whole Evangell, attempted to be obscured. As Satan by his false morall light, did obscure the light of the word of the seventh dayes rest from the beginning totally and in generall: So doth he now by his false deceiving morall light, obscure the Evangelicall light of

the word of the seventh dayes rest of the Law of Righteousnesse of faith in particular, which Satan doth effect by suggesting a false morall deceiving light, contradictory to the light of the Evangelicall Law of faith, whereby some fundamentall points of faith is subverted, and stilly maintained, contrary to the Evangelicall Law of faith; some of which points be ancient, some modern, of the ancient subjected points of faith, such are these: First, salvation from the curse of the Evangelicall Law of righteousness of faith may be merited by the good works of man. Secondly, Christ died for originall sin only. Thirdly, the actuall sins of the dead and of the quick, are taken away by the surmised sacrifice of the fictitious ceremoniall altar. Fourthly, the power to pardon actuall sin, as it is a transgression against the spirituall command of the Law, is in the Church. Fifthly, universality of spirituall grace, to fulfill the command of the Law, is by the act of the externall sacrament of baptisme. The authority of canonicall Scripture depends upon the allowance of man, and a world of such errors: So of modern fundamentall errors, be such as these: First, the elect only, & not all men lost in Adam the head, are redeemed from the curse of the Law, for the sin of Adam. Secondly, all the promises of salvation are made to the elect only, and not to all men in generall. Thirdly, universall grace of morall faith by the perfection of the redemption, is peremptorily denyed, and consequently and necessarily the grace of morall repentance. Fourthly, the morall freedome of the will, without any necessitating of the will of man to morall disobedience, is denyed by the act of the redemption. Fifthly, the election of man to salvation, is out of the alone free pleasure of God, without all subordinate respect to the Lords merit. Sixthly, the condemnation of man to the eternall torments of hel, is out of the alone pleasure of God, without all subordinate respect to the Law of God, or to the merit of man, by transgression of the Law. Seventhly, children dying unbaptized, are saved by the parents faith, and a number of such. All which pretended fundamentall points of faith, are contradictory to the light of the truth of the Evangelicall Law of righteousness of faith; for removing of which false fundamentall errors, and of all manner of erroneous tenents, repugnant to the command of the Evangelicall Law of faith, the judicious Reader is enabled by a short rule or canon in the third Book. And so much for answer to the first objection; by answering whereof, the judicious Reader may plainly observe, that though Satan and his instruments hath the power, by his false deceiving naturall light, to unite the naturall love of man, irresistibly to the sensitive object of his pleasure; yet the union is by the free yeelding and assent of the will of man, to be so induced by Satan, and not by Satans necessitating

of the free love of man: And that it is in the freedome of mans naturall election, before Satans temptation, to be induced to disobedience by his false deceiving envious naturall light. As for Satans false deceiving morall light, whereby he doth incense the heart of man to maintain such pretended points of faith, so contradictory to the Evangelical Law of faith: The judicious Reader may likewise plainly perceive, that it is in the freedome of mans morall election, to be induced, or not induced by any such false moral light, to maintain any such pretended points of faith, while as by his maintaining of which erroneous tenents, he doth divide his faith from the proper object of the Lords merit by the intervention of a false object; though after the faith of man, and the false object be once united, and the erroneous tenent being once set abroad, it shall not want a world of propugnators, whose hearts, by the Devils false morall light, are incensed to maintain the tenent for a main pretended point of faith; by the multiplication of which united maintainers, of the opinion, such strength is added to the tenent, as doth resist all Evangelicall light of the Word, and command of the Evangelicall Law of faith, by the only power of which Evangelicall light, all tenents contradictory to the Law of faith are discovered, and by the power of command of the Evangelicall Law of faith, all exploded from the Church of God. And so much for answer to the first objection.

CHAP. XXXIV.

The true sense of the words, that both the will and deed is from God, and the sense of the words, that the thoughts of man are only and continually evil; original sin is not the corruption of nature, and of the rebellious will of the flesh, which is said to be enmity against God.

IT is secondly objected: God giveth both the will and the deed; man therefore, by the perfection of the redemption, hath neither the free power of will, neither to will or do any good. I answer, the Antecedent is most true, but the Inference is false; for the grace of morall faith, which is the act of the redeemed will of man, proceeding from the power of the redeemed word of the Law and life of righteousness of faith, written in the heart of man, and the deed of the will, which is the work of morall faith, proceeding from the immediate power of the life of righteousness of faith, is the gift of God, in his Son Christ Jesus, by the immediate act of the redemption given to man; by the immediate act of which gracious gift, man doth both will and do moral good: Neither is it affirmed by us, that the redeemed man, by the morall free act of his will, hath the power simply to

will, or do any good, but that he hath this morall freedome without any manner of necessitating of his will to morall disobedience : For, otherwise, as hath been formerly and necessarily demonstrate, it were impossible for God without injustice, to oblige man, either to his old or new covenant.

Thirdly, it is objected : The thoughts of man are only and continually evill, *Gen. 6. 5.* Man therefore, by the perfection of the redemption, cannot so much as think of any good, much lesse to do any good ; To this I answer : The thoughts of man, in this place, and in all such other places of the Scripture to this purpose, must be understood of the thoughts of the naturall man, and not of the regenerate, as he is a spirituall man ; for the regenerate man, (*1 John 3. 9.*) is born of God, and cannot sin, neither can his thought be evill, as he is a spirituall man : And though the regenerate man, as he is a naturall man, and not perfectly sanctified in this life, doth actually sin, too often against the command of the Law, both as the Law is spirituall and literall (for as the regenerate man doth know but in part, so he doth do but in part, while he is in this life ;) yet by the regenerate mans spiri uall faith in the Lords merit, all his actuall sins are covered ; and herein stands the regenerate mans only comfort. And therefore Paul doth affirm, *Rom. 7. 22, 23.* that in the inner man (that is, as he is regenerate) he doth delight in the Law of God, and doth disclaim his actuall sins, both of thought and deed, to be his (to wit) as he is regenerate, but as he is a naturall man, attributing all his actuall sins, to the rebellious will of his flesh. The thoughts of man therefore in this place, are to be understood, chiefly of the thoughts of the wicked man, though they may be always understood of the naturall man in generall before he be regenerate : For, all the naturall mans thoughts and works before he be regenerate, are spirituall sin, and spirituall evill, because he wants spirituall faith ; and because his morall evill action is both actuall, spirituall and morall sin and evill ; and therefore his thoughts accordingly are evill continually ; for at the best, they spiritually and continually evill ; and this is the reason that Job saith, *Job 14. 4.* *Who can bring a clean thing out of an unclean thing ?* that is to say, who is able to bring forth a clean thought or work out of an unclean heart : For, Job doth acknowledge himself, as he is a naturall man, to be corrupted from his youth by actuall sin : But Job doth justifie himself, as he is regenerate, by faith in the assurance of his salvation. But though the naturall man, before he be regenerate, hath not the spirituall power, either to think or do any spirituall good ; yet by the power of the redeemed word of the Law and life of Righteousnesse of faith, written in his heart, he is enabled with the morall power, both to think, and to do a good morall work of faith, without any manner of necessitating of his will to morall disobedience.

dience. As by the power of that word he is likewise enabled with the morall grace of repentance, to repent morally of his sin when he falls by the Devils temptation, and that without any power to necessitate his impenitencie.

Fourthly, it is objected, that the will of the flesh, is enmity against God, (*Rom. 8.7.*) and cannot be subject to the Law of God. The redeemed naturall man therefore, by the perfection of the redemption, cannot produce a good morall work of faith, because his best morall work is enmity against God. I answer: This subjection of man to the Law of God (meant in this place by the Apostle) is the subjection of man to the spirituall command of the Law, as the Law is spirituall: and this enmity is spirituall enmity against God. In which sense, it is impossible for the redeemed naturall man, before he be regenerate, to be subject to the spirituall command of the Law; but though the naturall man, before he be regenerate, cannot be subject to the spirituall command of the Law, as the Law is spirituall; yet, as the command of the Law is literall and morall, the naturall man, by the power of the word of the Law, and life of righteousness of faith in his heart, he is morally enabled to be subject to the literall command of the Law, without any manner of necessitating of his will to morall disobedience; and though the moral act of his will be necessarily spirituall enmity against the spirituall command of the Law (through want of spirituall faith;) yet the act of his morall obedience is not morall enmity against God or his Law.

Fifthly, it is objected: Man is born in the corruption of nature, which is originall sin; by which naturall corruption, man is necessitate to actuall sin. The act of the will of man therefore, by the perfection of the redemption is not free from all manner of necessitating to morall disobedience. I answer: Though originall sin be commonly called the corruption of nature; yet it is falsely called the corruption of nature; though I do not deny that actuall sin may be called the corruption of nature; and yet this assertion must be warily conceived: For, we must not think, that the nature of man is essentially corrupted; for so the incorruptible soul of man, which is the first act of man, as he is man, must be corrupted, which is impossible. But it is the formall morall act of the will only, which is corrupted by the multiplied acts of sin, which is only actuall, and not originall sin: For, if we should take the corrupted act of the will, by the multiplied acts of sin, for originall sin, God must be the inevitable author of actuall sin since the fall; and originall sin, which is no sin, to death, must be a sin to death, I mean, actuall death, contrary to all truth; for God by concluding all redeemed men in spirituall darknesse, *Rom. 11.32.* which is called unbelief, and originall sin, hath mercy upon all men; for

without the concluding of man in spirituall darknesse, it is impossible, in the ordinary calling of God, that any man can be regenerate by spirituall faith, and consequently and necessarily originall sin is not the corruption of nature.

Sixthly, the objection is further prest : The Apostle, *Ephes. 2. 3.* doth affirm, that all men are the children of wrath by nature. This wrath of God therefore, must be for the originall sin, and consequently originall sin is the corruption of nature, I answer : If the wrath of God must be for originall sin, then Gods wrath must be upon his own immediate act ; for originall sin is the immediate act of God, proceeding from the Spirituall darknesse and unbelief, wherein all redeemed men are concluded by God, that he might have mercy upon all, and not that his wrath should be upon all : But it is plain, that in this whole Chapter, the Apostle speaks of actuall, and not of originall sin : For, the Apostle doth acknowledge, that he had his conversation in times past, amongst the children of disobedience, which disobedience is by the multiplied acts of sin, and actuall sin from the false deceiving light of Satan and his instruments, in a manner, from the cradle, by the continued acts whereof, sin becomes so habituall and connaturall, as it seemeth to be naturall to man ; and this is the sin, and not originall sin, which doth draw down the wrath of God upon man temporally in this life, (and without repentance and amendment) eternall wrath in the life to come ; and therefore because Paul, before his conversion, had his conversation amongst the children of disobedience from his youth ; Paul calls himself the child of wrath by nature ; for the children of disobedience, are the begotten children of Satan ; for such is Satans vigilancy and early care, to breed up his children by the sowing of his cursed envious seed, sweetned with his false naturall deceiving light, as he begins to sow his seed in the ears and hearts of all children before the children can sin actually, or know any kinde of evill. To this end, Satan hath his young instruments, that by their conversement with children, they may be taught to lie, curse, and swear, in a manner, so soon as they are able to speak. By this means, little children do begin to be acquainted with the terms of evill, though the envious poison of the evill do not burst out, untill children come to actuall morall understanding and action, and then by the poyson of Satans envious seed, children do begin to practise childish evill, and to be averse ; and with a childish obstinacy, to resist any controuler of their childish evill actions ; for the more they are checked, such is the power of Satans seed, that they will bend their power to do evill, the rather by this means, unlesse they be sanctified from the womb ; the act of the childs will, (by degrees) becomes to be morally corrupted with sin and evill ; and as the child groweth up in yeers, sin and evill groweth up with the childe,

childe, and becomes so habituall and connaturall to man, as (without the great mercy of God by his concursive grace, and the great care of the parents) it is as easie to take away his nature, as to win him from the pleasure of sin; such is the corrupted multiplied act of his will, morally to all evill and mischief, by his continuall conversement with Satans instruments the torch-bearers of Satans false deceiving naturall light: For, by the power of Satans envious deceiving naturall light, the heart of man is so incensed to every foul object of sensitive pleasure; as the naturall pleasure of man is extended to the pride of naturall pleasure: And this is the reason that actuall sin is called the corruption of nature: For it is the formall naturall act of the will of man, which is so abused by Satans false deceiving naturall light, as it is extended to such a height, as the formall naturall act of the will becomes formally morall, and morally sin and evill. And these are the children of disobedience, *Ephes. 2. 3.* which are called the children of wrath by nature; and these are the children of disobedients, amongst whom, Paul doth acknowledge himself to have had his conversation in times past. This corruption of the naturall act of the will of man, by the multiplied acts of sin, is called the rebellious will of the flesh, because the will of the naturall man before he be regenerate, rebels against the spirituall command of the Law, and cannot be subject to the Law. It is called the old man: First, because this corruption of the naturall act of the will of man, (by Satan and his instruments) is from his childhood. Secondly, it is called the old man, in respect of the regenerate man, who is called the new man: It is called the body of sin, because the naturall man, before he be regenerate, is dead in actuall sin, and therefore, *Rom. 6. 23.* it is likewise called the body of death; because death is the wages of sin: It is called concupiscence, because by the multiplied acts of sin, all the parts and powers of the naturall man are corrupted. By the long continuance of man in actuall sin, whereby the long patience of God, (leading man to repentance) is contemned with such an high hand, as God in his justice doth give wretched man over to a reprobate minde: He is called by the Apostle, the compacted vessell of Gods wrath: For, the wretched obstinate sinner, is compacted of actuall spirituall sin, and of actuall morall evill, and therefore the body of sin and death.

By my answer to this objection, I hope the judicious Reader is fully satisfied, that originall sin is not the corruption of nature: And that it is plain blasphemy to be so called; for so God must be the inevitable author of actuall sin; yet the objection is further prest.

C H A P. XXXV.

Though David was conceived and born in originall sin, yet there was neither any naturall, morall, or spirituall corruption in that sin.

Seventhly, it is objected, *Psal. 51 5.* David doth affirm himself to be conceived and born of his mother in sin and iniquity; which sin and iniquity must be by the corruption of the naturall, morall, and spirituall act of his will. Though David therefore was not conceived and born in any essentiall corruption of his nature; yet David was conceived and born of his mother in the naturall, morall and spirituall corrupted act of his will.

I answer: In Davids first conception by his mother, (which is the seminall and sensitive conception of man) there is neither any naturall, morall, or spirituall corruption in the act; for it was the good naturall act of Davids mother, as she was the good redeemed creature of God. And as for his mothers second conception, while as David was conceived man, and the son of Adam, in the womb, by the essentiall union of his intellectuall and sensitive nature, this was the immediate act of the Father of spirits; by which immediate act of God, as David was redeemed in Adam, the redeemed head of man (according to his eternall decree): So David by the immediate act of God in the womb, was shut up in temporall spirituall darknesse, and so brought forth by his mother, shut up in that spirituall darknesse which is called unbelief and originall sin; But there was neither any spirituall or morall corruption in that spirituall darknesse: For, though David by his concluding in spirituall darknesse was dead, as he was a spirituall man, without any spirituall understanding or action, till he was regenerate; yet the spirituall act of his will cannot be said to be corrupted; for he had no spirituall act at all, but was dead, and therefore freed from the Law of sin, as he was a spirituall man; though David was alive, as he was a naturall man, and did actually and freely sin by his morall evill action, both spiritually and morally. Neither was there any morall corruption of the will in this spirituall darknesse wherein David was shut up in the womb, and conceived and born by his mother; for the morall corrupted act of the will is actuall, and not originall sin. And this is the manner that originall sin doth descend upon all men from Adam, the redeemed head of man; and this is the sin and iniquity (which is spirituall sin and iniquity, through descent of spirituall faith,) wherein David doth acknowledge, that he was conceived and born by his mother, proceeding from the spirituall darknesse wherein David was shut up and concluded in the womb; and this is that sin which is said, *Rom. 5. 12.* to have entred

entred by one man in the world, and naturall temporall death, which followed that sin. Though David therefore, out of the agony of his spirituall passion, for offending of his gracious God, doth extend his passion to his very conception, bewailing, as it were, the time of his conception and birth, by his mother; yet far be it from any Christian heart to conceive, that David did attribute the cause of his foul adultery and murther to his mother; for so David must charge not only his mother, but God himself, as the cause of his foul fact: For, God did conclude David in originall sin, and his mother did conceive and bring forth David in originall sin. But David doth not attribute the cause of his sin, either to his conception, or to his birth; no, not so much as to the Devill and his instruments, by whose false envious deceiving naturall light, Davids heart was so inflamed to that miserable adulterous bloody fact, but David doth attribute the cause of all to his own heart: For, after David was rowzed up from his deadly security by the Prophet, Davids heart, for his sorrow and grief for his sin was broke (as it were) in pieces; for he fell down before God, humbly confessing his sin, and acknowledging, that by the foulness of his sins, he had most justly deserved to be cast from the eternall presence of God, which with all humbleness of his broken heart, he prayeth to God to be forgiven; and that God would renew his heart, which the sorrow of his sins had so broken: For, it is the unclean foul heart of man, corrupted by Satan and his instruments, that is, the immediate cause of all actuall sin (and neither the father or mother) which the Lord called the storehouse of evill. And therefore David doth pray to the Lord again and again, to purge and purifie his heart from the uncleanness of his adulterous bloody fact.

But it may be instanced, Davids mother was to offer (by the Law) a sin-offering, for the purification of her uncleanness, in bringing forth of David, which was the uncleanness and corruption of originall sin, wherein David was conceived and born. I answer: There was neither any naturall, morall, or spirituall corruption, or uncleanness in women, in bringing forth of children, under the ceremoniall Law, only the flux of blood in women by bringing forth man, was made ceremoniall sin and uncleanness by the positive command of the ceremoniall Law, that by the offering up a sacrifice for her ceremoniall sin, the woman might be put in minde of her thankfulness to God, for the bloody sacrifice of the blessed childe to be born of woman, whose blood was to be shed for the redemption of man; the benefit whereof the woman did then enjoy, whereby she was enabled to bring forth man into the world.

The Objection is yet further prest: David was circumcised the eighth
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day:

day : By the amputation of Davids foreskin, the corruption of David by originall sin was signified. I answer : The sacrament of circumcision was not instituted, either for originall or actuall sin ; but it was instituted for the sacrament of the second covenant, in the promise of the blessed seed ; and that for these two reasons : First, that the childe coming to the yeers of actuall understanding, might be put in minde, by the shedding of his blood by the sacrament of circumcision, that he was saved from the first death, for the curse of the Law for the sin of Adam by the blood of the blessed seed to be born of woman ; and that by faith in the promised merit of the blessed seed, he was saved from the second death. The second reason was, that by the sacrament of circumcision, the childe might be assured, that he was as really and truly in the covenant, as either Adam or Abraham, to whom the promise was made.

CHAP. XXXVI.

The immediate object of Gods eternall purpose by his Decree of election, in the order of cause, is the redeemed state of man.

Eightly, it is objected, *Rom. 9 13.* God did hate Esau in the womb, whose hatred to Esau must be for originall sin. By originall sin therefore, the will of man is necessitate to disobedience from the womb.

I answer : Gods hatred to Esau, was neither for originall or actuall sin ; but that the purpose of God might stand according to election, by him that calleth, to wit, by spirituall faith. The denying therefore of this election by him that calleth to Esau, is signified by this word hate : For, in this case, by the word hatred, the free act of God is expressed in electing one by his spirituall calling, and not another ; and this was only Gods hatred to Esau : For, though Esau was Isaacs first born, and the naturall seed of Abraham, and heir of Isaacs temporall estate ; yet Esau was not heir of the spirituall promise, the reason is, because the spirituall promise is only by spirituall faith, which is the free gift and grace of the holy Spirit, and cannot be tied to the naturall seed of man, to any time, place, or person ; but it is in the free gift of God, in his Son Christ Jesus, to bestow on whom he will. And this is that free gift, by conferring or denying whereof, God is said to have mercy, or not to have mercy upon man : For, though God should bestow the greatest temporall blessing of this life upon man ; yet without the free gift of spirituall faith, such great temporall blessings are but so many temptations to induce man to actuall sin. Who could have more temporall blessings then great King Pharaoh ? or Esau, of whom so many Princes and Nobles did descend ?

scend; yet neither Pharoah, or Esau, had the gift of spirituall faith, which was from all eternity decreed to be denied to both. And why? because the gift of spirituall faith is the free gift of God, *Rom. 9. 18.* who will shew mercy on whom he will shew mercy, and will deny his mercy to whom he will deny his mercy; for in this case, Gods love and mercy, in his Son Christ Jesus, is free, and not obliged to any redeemed man, naturally descended, or to descend of Adam. I say, to any redeemed man, because this promise of spirituall faith in the blessed seed was made to Abraham and his seed in his redeemed state. And because the grace of spirituall faith is the free gift of God, God did decree from all eternity, that Jacob, and not Esau, should be heir of the spirituall promise. And therefore, God decreed from all eternity, that the blessed seed should not descend of Esaus line; for God in his eternall prescience, did foresee, that Esau would sell his birthright, without any manner of morall reason, to necessitate his ungracious sale: For, though the spirituall promise was never intended to Esau, yet it was more then Esau knew, who by his ungracious sale, did contemn and misregard the spirituall promise made to his father Isaac; and therefore it was said, of the children before they were born, *Rom. 9. 12.* *The elder shall serve the younger,* which was afterwards accomplished: For, the Edomites were expelled the Land of Edome, and overrun and subdued by the Israelites. And this is the reason that David saith, *Psal. 108. 9.* *Over Edom will I cast my shoe;* whereby the trampling down and subjection of the Edomites is mystically signified. Of this example of Jacob and Esau, set down by the Apostle, two speciall points are to be observed: First, Paul having to do in this ninth Chapter, with the bragging Jews, who did brag that they were heirs of the spirituall promise made to Abraham, because they were the naturall seed of Abraham; and because the Oracles of the prophetickall ceremoniall Law was committed to them, the Jews therefore secured themselves; that by the performing of the ceremoniall works of the Law, that they were heirs of the spirituall promise. Paul therefore brings in the example of Jacob and Esau, to check the Jews of their arrogancie, and tels them plainly, that though they were the naturall seed of Abraham, and had the Oracles of the Law, yet they were never the neerer, because the spirituall promise is according to election, by him that calleth by faith, and not by the works of the Law; and that the Jews by their ceremoniall works of the Law did utterly overthrow all faith, by which they were called. The Apostle therefore, to the end of the Epistle, out of his true love to the Jews, doth exhort the Jews, now under the Evangelicall Law of faith, to leave off the ceremoniall works of the Law, if they intended to be heirs of the spirituall promise, which is by faith

of him that calleth; and to bring forth the works of faith by repentance, and amendment of life; that by continuation in their morall obedience (till Gods prefixed time of spirituall calling) they might be spiritually called, whereby they should be assured that they were heirs of the spirituall promise made to Abraham. The second point to be observed of the words is this: that in the order of cause, the redeemed estate of man from the curse of the Law, for the sin of Adam, shut up in spirituall darknesse, called unbelief, and originall sin, is the immediate object of Gods election: For, though this estate of man doth necessarily presuppose both the condition of man, created in the state of naturall and spirituall perfection, in Adam the head, and the state of man condemned to the curse of the Law, by eternall death and darknesse for the sin of Adam, the head; yet neither of both the states of man, in the order of cause, can be the immediate object of Gods election; for it is impossible that the state of naturall and spirituall perfection, wherein man was created, can be the immediate object of Gods election in the order of cause: For, the Law by which man was obliged, by the first covenant, was the Law of Righteousnesse, and not the Law of righteousness of faith. Now, by the Law of Righteousnesse, the eternall blessing of the first seventh dayes rest, was due by the Law, immediately to the works of mans obedience, whereby man was enabled to live eternally upon earth in the state of perfection and felicity, wherein he was created; while man therefore did stand in the perfection of his obedience, there was no place or need of Gods eternall purpose of election by him that calleth, to wit, by spirituall faith: For the period of Gods election, by his calling by spirituall faith, is, that man may be crowned with an incorruptible crown of glory after this life; while man in the state of perfection was to live eternally upon earth in that state of felicity wherein he was created. And as the eternall blessing of the first seventh dayes rest was due by the Law, immediatly to the works of mans obedience, so upon the last merit of mans disobedience, man was inevitably condemned by the Law to the eternall curse of the Law, to the actual inflicting of which curse, God, according to his decree from all eternity, did so bind and oblige himself by covenant, as there was no mercy to be shewed to man: For, in this case man being condemned by the Law to the curse of eternall death by the first covenant; it had been all one for God not to be God, as not to inflict the actual curse of the Law upon man: For, by this means, Gods truth and justice had been overthrown. His truth had been overthrown by the breach of his covenant; and his justice by disabling the power of his Law. There was no place therefore for God to shew mercy, or not to shew mercy by his Decree of election in the condition of man created

ted in the state of naturall and spirituall perfection, either to the merit of mans obedience, or to the merit of mans disobedience. It was likewise equally impossible in the order of cause, for the state of man actually condemned by the curse of the Law to eternall death and darknesse to be the immediate object of Gods election: For, first, Gods eternall fiery wrath proceeding from the curse of the Law, to which man was eternally condemned, and Gods mercy by his election doth stand at an eternall distance and opposition, without a mediator; by whose mediation in satisfying the transgressed Law for man, and in reconciling of man to the love and favour of God, there may be place for the freedome of Gods mercy by his election. Secondly, if this state of man actually condemned under the eternall curse of the Law in the order of cause, should be the immediate object of Gods election, then the elect only, and not all men fallen under the curse of the Law in Adam the head; for the sin of Adam should be redeemed, contradictory both to the old and new covenant, and to the whole current of Scripture. Thirdly, the Potter of Righteousnesse, is said to make and temper the lump and masse of man whereof he makes his vessels of honour and dishonour, *Rom 9. 21.* But the masse of man actually condemned to the curse of the Law, by eternall death and darknesse, for the transgression of the Law in Adam, is a masse of the Devils tempering; for it was by the Devils false betraying of man, that man was brought to that cursed estate. It is therefore impossible that God should make his vessels out of this cursed masse of man; and that this state of man should be the immediate object of Gods election in the order of cause. The masse of man therefore, whereof the Potter of Righteousnesse doth make his vessels of honour and dishonour, is the only state of man redeemed from the curse of eternall death and darknesse, for the sin of Adam, shut up in temporall spirituall darknesse, called unbelief, and originall sin, which masse of man is tempered with the sacred blood of Christ Jesus, the Son of God, as he is man, *Gal. 3. 13.* who made himself a curse for man, to redeem man from the curse of the Law, for the sin of Adam: For, out of this only estate of man, it is in the free pleasure of God in his Son Christ Jesus, (without all impeachment to his justice) to shew mercy on whom he will shew mercy, and to deny his mercy to whom he will deny his mercy; and at his free pleasure, out of this masse, to make vessels of honour or dishonour. The reason whereof is next to be declared.

CHAP. XXXVII.

The reasons that the redeemed state of man is the only immediate object of Gods election.

THat the redeemed state of man in the order of cause, is the only immediate object of Gods election, the reasons are these : First, in this estate of man, *Gal. 3. 13.* all men condemned to eternall death and darknesse to the curse of the Law for the sin of Adam, by the first covenant are equally redeemed from that curse, by the cursed death of Christ Jesus, the eternall Son of God, as he is man, begot of the seed of the woman, in time. Secondly, *Rom. 11. 32.* all men freed from the curse of eternall death and darknesse; for that first sin are shut up in temporall spirituall darknesse, called unbelief and originall sin, whereby God hath mercy equally upon all. Thirdly, by the cursed death of the Lord of life, *2 Cor. 5. 19.* whereby the transgressed Law by man was satisfied, all men in this redeemed estate are justified by the Law for that first sin. Fourthly, all men by his death in this redeemed estate, *Rom. 5. 10.* are perfectly reconciled to the love and favour of God for that first sin. Fifthly, by the perfection of the redeemed word of the Law and life of Righteousnesse, first written in the heart of man, from the curse; all men by the power of the redeemed word in the heart, are equally enabled again to live the naturall life of man; and morally to live the life of Righteousnesse of faith, without any manner of naturall or morall necessitating the will of man to morall disobedience: For, unlesse all men were so naturally and morally enabled by the perfection of the redemption, it were impossible for God to make any covenant with man since the fall, as hath been formerly demonstrate. In this redeemed state of man therefore, all men were equally and morally enabled to enter the old covenant with God, and now all men are equally enabled to enter the new covenant, and to give morall obedience to the Evangelicall command of the Law, without any manner of power to necessitate their will to morall disobedience. And this is the first grace of God to man, and therefore called the state of grace; for the state of the redemption of man, doth so far surmount the state of the created perfection of man, as far as the invaluable sacred blood of the Son of God, doth surmount all the creatures created by God. Out of this redeemed state of man, God, according to his eternall purpose, hath decreed from all eternity, to elect a certain number, by predestinating them to be made like to the Image of his Son, whereby they are preserved from being overcome by the temptation of Satan and of his instruments, till they be spiritually called; that by spirituall faith they may overcome the strongest temptation

temptation of Satan in this life, and that in recompence of their spirituall valour in this life, they may be crowned with an incorruptible crown of glory in their mysticall head in the life to come. And these are the vessels of honour mentioned here by the Apostle. As for the vessels of dishonour, which are said here by the Apostle to be made by God, it is most warily to be conceived: For, as it is most certain, that God hath decreed to elect a certain number to be made like to the image of his Son, out of the redeemed state of man: So it is as certain, that God hath decreed from all eternity, to relinquish a certain number in the grace of this redeemed estate; and to leave them at their pleasure to be finally overcome, or not overcome, by the temptation of Satan and his instruments: For, by mans wilfull yeelding to be finally overcome by Satans temptation, he wilfully deprives himself of his spirituall calling. But in this dereliction of man in the grace of his redeemed estate, four main points are to be judiciously considered: The first is, that this number of men, who are thus relinquished, are known to God alone. The second is, that these men are so armed by the perfection of their redemption against the power of Satan and his instruments, as all the powers of hell are not able to necessitate the will of the redeemed man to morall disobedience, but that he must freely and willingly yeeld himself to be induced by the temptation of Satan and his instruments, or he can never be overcome by Satan. The third point is this, that such is the power of their morall grace, that though Satan by his false envious deceiving light, do make them stumble and fall, yet by the perfection of their redemption, they are morally enabled to rise again to repent them of their sin, to pray to God to pardon their actuall sin, and to reconcile themselves again to God, without any manner of created power to necessitate their impenitency; and God hath so obliged himself by covenant, as his arms of mercy are outstretched to the penitent sinner at what time soever. The fourth point to be considered is, that the new covenant is as freely made to these whom God hath relinquished in the grace of their redeemed estate, as to the elect: For, the new covenant is made to all the nations of the world, obliging the morall-faith of the naturall man to the obedience of the Evangelicall Law of faith, as the spirituall faith of the regenerate man to his spirituall obedience; and therefore the Evangelicall Law of Righteousnesse of faith, is first and immediately morally commanded, though necessarily implying the spirituall command, and the morall blessing of the seventh dayes Evangelicall rest, is as due morally to the morall faith of the naturall man, as spiritually to the spirituall faith of the regenerate. And this is all that can be affirmed to God by his relinquishing of man in the grace of his redeemed estate. Who is therefore able to say, that

that these men are the vessels of dishonour? do not the regenerate man many times foully fall? and many times more foully then the naturall man; for these men, whom God hath thus relinquished, are known to God alone, except a few, who are branded in this life, that all men may be warned by forsaking of their sins, *Phil. 2. 12.* to work out their salvation with fear and trembling. And therefore we are commanded not to judge; for who knows the time of Gods spirituall calling? doth not the greatest sinner many times by his spirituall calling in Gods prefixed time, become a pillar of the Church, and such was Paul? Then the question may be moved: How comes these men thus relinquished by God, to be made by God the vessels of dishonour? The Apostle doth answer the question; which is this, in a word, God doth suffer these wicked men to contemne his patience so long with such a high hand, as God to shew his wrath, and to make his power known, *Rom. 9. 22.* hath justly made them to destruction; and these are the vessels of dishonour, and the vessels of his wrath. The immediate cause therefore, that God hath made these wicked men the vessels of his wrath, is their obstinate finall contemning of Gods long patience; and the immediate cause of their finall contemning of Gods long patience, is the base abusing of the freedome of their morall grace, purchased at the high rate of the sacred blood of the Son of God; for by their finall continuing in unrepented actuall sin and wickednesse, they abuse the free power of their morall grace, without any manner of power to necessitate their disobedience, and by their abusing of the grace of their redemption, they do tread underfoot the blood of the new covenant. It is in the behalf of these wretched men that the Apostle doth move the objection in the 19. verse of this Chapter, and answers to the objection. The sense of the objection is this: If God hath made me to destruction, who hath resisted his will, or who can help it, God hath made me thus, and I much not be against it? To this the Apostle answers, O man, who art thou that pleadest so unjustly against God? shall the thing formed, say to the former, why hast thou made me thus? to wit, while thou hast given him so just reason to make thee thus. Hath not the Potter power of the clay to make of the same lump one vessel to honour, and another to dishonour? As if the Apostle would have said, Was thou not made of the same lump of the redeemed state of man that the elect was made? and was not thou left in the like grace of morall power with the elect? and was there any thing to necessitate thy foul finall contempt and disobedience more then was in the elect? And now, while by thy wilfull finall obstinate contempt of God, thou hast brought thy self to such a miserable passe, that God hath most justly made thee the vessel of his wrath; thou dost now most unjustly blame God for

for thy own miserable act. But in the mean time we must warily consider against whom Paul doth presse this point : For, Paul doth here dispute against the Jews, whose salvation he prefers to his own. And therefore we must consider, that the Apostle by pressing of this point, is far from giving any occasion to the Jews to dispaire of the mercies of God in his Son Christ Jesus, which of all sins is the most fearfull : For, the Apostle by pressing of this point, labours to break the Jews from their ceremoniall works of the Law, whereby they did so obstinately contemn the Evangelicall Law of Righteousnesse of faith, exhorting them to the end of the Epistle, by the works of repentance, and amendment of life ; and, as it were, to work out their election and salvation with fear and trembling, and to leave off their ceremoniall works of the Law, to the upholding whereof they were so incensed by the power of Satan and his instruments, whereby they did so contemn the long patience of God leading them so graciously to repentance.

Here ariseth an objection to be answered : God by his Decree of election, hath predestinate a certain number out of the redeemed state of man to eternall salvation ; God therefore, (according to the rule of contraries) by his eternall Decree, hath predestinate a certain number relinquished in their redeemed estate, to destruction, reprobation, and actuall condemnation.

I answer : First, the inference is most false and blasphemous : For, by this inference, God is made the inevitable author, not only of actuall sin, but of the finall continuance of man in actuall sin ; and of mans contemning of his long patience, whereby man is made the vessell of wrath to his eternall destruction, and all by God.

Secondly, I answer, that the election of man out of his redeemed estate of man to salvation, and the reprobation, destruction, or condemnation of man, are no wayes immediate contraries, and therefore the inference most false and fallacious : For, though the election of man out of the grace of the redeemed estate, and the relinquishing of man in the grace of the redeemed state of man be immediatly opposite ; yet many things doth interveen before God can make man the vessell of his wrath to destruction, to shew his wrath, and to manifest the glory of his power according to the Apostles words : For, first, temptation of Satan and his instruments must incense the heart of man to the pleasure of sin : Secondly, man must continue in sin, wickednesse, and uncleannesse : Thirdly, though the naturall man continue in sin, yet all this while he may morally repent ; for as yet there is nothing to necessitate his morall impenitency : For, it is only the finall obstinacy, contempt, and impenitency of man, that bars him from morall repentance : Fourthly, God must.

must suffer his patience to be long provoked, untill the obstinate finall contemner make himself the compacted vessell of Gods wrath, past all feeling of sin, giving himself over to all uncleannesse with greedinesse. And this is the man whom the Apostle saith, that is made by God to destruction; the immediate cause whereof, is the immediate precedent act of man; for God cannot condemn man, but by the mediate condemnation of the Law; and his Law can never condemne man, but by the merit of mans finall obstinate contempt and impenitency to the command of the Law interveening. Against this it is instanced, all things that comes to passe in this world, are by the power of Gods Decree of predestination. That these men therefore do so contemne the long patience of God; and that God doth so suffer in this world, it is by the power of his Decree. To this I answer, It is most certain, that all things that doth, or can come to passe in this world, falls under the compasse of Gods decree; but all things that comes to passe in this life, are not from the positive actuall power of his Decree: For, a world of things comes to passe by the permissive power of his Decree, and so doth his suffering of his long patience to be so contemned by these wicked wretches, on whom he hath decreed to shew his wrath, and to declare his power to their eternall destruction, which is never actually inflicted upon man, till the great day, because this fiery wrath of God doth proceed from the curse of the Law inflicted upon man in the full extent, as he is man intellectuall and sensitive, which never can be inflicted upon man in this life, because of the dissolution of man in the intellectuall and sensitive nature of man; and because of the new covenant, whereby man hath all the day of this life to repent. Out of this which is declared in these last two Chapters, arising from the light of the truth of the sacred Word of God; I do inferre this necessary conclusion: That absolute imaginary decree, whereby God is affirmed out of his alone meer pleasure, to elect a certain number of men to salvation, without all respect to the immediate object of his election, without respect to his spirituall calling, whereby the election doth stand, without respect to the immediate object of his spirituall calling, which is the Lords only merit, and consequently without all respect to the Lord himself, second person of the glorious Trinity. And that absolute imaginary decree, whereby God is affirmed, out of his alone free pleasure to condemne the rest of the world to the eternall torments of hell, which is the curse of the Law, without all respect of mans meriting by his transgression of the Law, without respect to the first covenant, whereby God and man were mutually obliged, without respect to the creation of man, in the state of naturall and spirituall perfection, whereby man was perfectly enabled to fulfill the command of the Law

of Righteousnesse, without respect to the fall of man from that state of perfection under the eternall curse of the Law, without respect to the redemption of man from that fearfull curse, by the sacred blood of the Son of God, without all respect to the new covenant, whereby all the nations of the world are called to believe in the Lords merit by his fulfilling of the promise of the blessed seed, to whose faith, the blessing of the Lords merit, by his Evangelicall rest, (which the blessing of eternall life) is most freely offered, which is most freely cut off from all men, by this miserable imaginary fictitious decree; for by this blasphemous fictitious decree, the immediate cause of the salvation and damnation of man, is peremptorily affirmed to be the alone free act of the will and pleasure of God, which is but the only immediate cause that God doth elect one, and not another, out of the redeemed estate of man for the immediate cause of his election, is his eternall love to the elect in his Son Christ Jesus, by his spirituall calling; as the immediate cause of the condemnation of the reprobate is their own immediate act by their obstinate finall contemning of the long patience of God, as may appear by the words of the Apostle faithfully delivered in these two last Chapters.

CHAP. XXXVIII.

The childe departing this life unbaptized is saved by the precious blood of Christ Jesus, by the immediate act of the redemption.

Ninthly, it is objected out of our Saviours words: *John 3. 5. Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God.* Children therefore departing this life in originall sin, unbaptized, are condemned by the eternall curse of the Law.

I answer, the inference is fallacious: For, first, our Saviour speaks here to Nicodemus, a Ruler and Teacher of the Jews, and not to man, that is a child. Secondly, Christ speaks not here to Nicodemus simply, of the externall sacrament of Baptisme (which was then administred by John, and the Apostles) but of spirituall Baptisme, which the externall sacrament did represent; by which spirituall Baptisme, the naturall mans spirituall darknesse (wherin he is shut up and dead, as he is a spirituall man) is spiritually inlightened; by the sanctifying power of which spirituall light, the naturall man is quickned again, and raised a new lively spirituall man by spirituall faith, who by the eyes of his spirituall faith, doth now see to enter the spirituall Kingdom of God. And this is the spirituall Baptisme which our Saviour doth call the birth of the Spirit, and tels Nicodemus, that a man by externall Baptisme simply (without this spirituall Baptisme) cannot enter the Kingdom of God, because

because it is the free gift of God, and not tied to the externall administration of the Sacrament of Baptisme. And therefore our Saviour doth compare this free gift of God by regeneration, *Job. 3. 8.* to the freedome of the wind: For, as the wind doth freely blow where it listeth; so doth the spirituall light of God enlighten whom he listeth, by dispercing the spirituall darknesse of the soul of man, to see the way to enter into the Kingdome of heaven. As concerning the child departing this life unbaptized by the externall sacrament of Baptisme: First, the child is freed from the curse of the Law, in Adam the redeemed head of man (in whom the child transgressed the Law,) who by the perfection of the redemption, is freed from the eternall curse of the Law by the first covenant. Secondly, there is no actuall sin in the child whereby the child can be liable to the curse of the law of faith by the new covenant; which curse is due only for actuall sin by final obstinate contempt of the Law of faith. The child therefore is baptized with the sacred blood and water issuing from the blessed heart of our Saviour upon the crosse, which the externall sacrament of Baptisme doth represent. The child therefore departing this life, is saved by the sacred blood of Christ Jesus, and a glorious Saint in heaven, for of such are the Kingdome of heaven: As the child therefore is said to sin in Adam, so the child is redeemed in Adam. It is not therefore the want of externall Baptism which can condemne the child, unlesse the child were of such discretion of understanding, as the child did contemne the sacrament of Baptisme, (by the sacramentall water) signifying the water of eternall life, wherby the baptized is washed from his actuall sins, wherein he is (as it were) drowned and dead, and is raised to the new life of faith to believe in the Lords merit, to save him from the second death: For, in the primitive Church, they were only baptized who did actually believe. Al children therefore in the Primitive Church, departing unbaptized, (by the consequence of this fearfull objection) should be damned, contrary to the very words of the new covenant, he that doth believe, and shall be baptized, shall be saved. It is neither by the preaching of the Word, or by the externall administration of the Sacraments, but it is by the immediate faith of man in the Lords merit, that man is saved from the second death. Thus having declared the perfection of the redemption of man, from the curse of the Law for the sin of Adam, shut up in spirituall darknesse (called unbelief and originall sin) according to the eternall Decree of God, as the act of the redemption, doth concern all men in generall, male and female, created in Adam, naturally to descend of Adam to the end of the world: And having answered and determined the most materiall objections, against the declaration thereof, we now proceed to the third Book.


THe Author of this small Tractate, having fully ended it, did intend to fit it for the Presse as soon as conveniently he could, but being at London about his other occasions, he did accidentally come into the company, where some worthy Gentlemen were earnestly in discourse about some points of Religion. After which conference, he did resolve at his coming home, to draw his Book into as short and plain a way as possibly he could for the Readers better understanding. And thus far he went; and then it pleased God to take him to himself, before he could write one word of the third Book, which he did intend to contract very much, because he had spoke so much of the Lords day before. But I, not knowing how to get it done according to his mind; and being loth to mangle so excellent a Work, have rather thought good to set forth this third Book, word for word, as it was in his first method, and to venture the censure of some, rather then to keep it in any longer, being exceedingly troubled in mind, that it hath been kept almost this six yeeres from the publike view.



**The third Book of the Theologicall Key, containing the
third Covenant made by God with man.**

CHAP. I.

Christ manifesting of himself at his coming in the world.



E are now, (according to our Method) to declare such acts of the blessed seed, as they are set down in his sacred Word, performed by him, while he was personally upon earth. Christ Jesus the eternall Son of God, made flesh of the seed of the woman, in time, according to the Decree of God from all eternity ; as he is the first begotten Son of the most High (by his birthright) Prophet, Priest, and King, so by the execution of his three-fold office, Christ Jesus did manifest himself, Prophet, Priest, and King : First, therefore, of the execution of his Prophetickall office : Secondly, of his Priestly ; and, Thirdly, of his Kingly office.

The execution of Christs Propheticall office, (while he was personally upon earth) was by the immediate power of his Word, as he himself was the promised rest of the seventh day of the Propheticall Sabbath. Christ Jesus, (the Word) as the redeemed Word, (his Image) is internally written in the heart

heart of man, his Word is the redeemed light and life of man. And as his Word is externally objected to the externall senses, he is the continuation of the redeemed life and light of man: His Word, under the propheticall obligation of the Law, was the word of the seventh day of the propheticall Sabbath, implying the whole propheticall Law, and the whole old Testament: As the life and light of the promised Sabbaticall rest did proceed from his love to man; so Christ Jesus, at his being personally in the world, did manifest himself light, love, and life to man. His light was in the sound of his Word; and by the power of his Word, his miracles were wrought; and this was the light which did gloriously shine amongst the Jews, while he was personally conversant with the Jews. This glorious light, by the sound of his Word, did shine to the Jews, first, and immediatly, by his own immediate Word: And secondly, by the commanded ministry of the Apostles. By the light of his immediate Word; first the understanding of the Jews was enlightned in the prophecies, prophesying of the coming of the blessed seed, from the foundation of the world, *Mat. 4. 17. Mar. 1. 21. Luke 4. 21. Ioh. 3. 13.* whereby our Saviour did manifest himself to the Jews, that he was the promised rest of their Sabbath; and that he was the seed of the woman, who must die for the sins of man, and rest after his death, upon the Sabbath, for the recovering of the eternall rest of the first seventh day, lost by Adam; and that he it was, that must rise again to break the head of the Serpent, for the betraying of man. All which was so many prophecies of himself, whereby Christ did discharge his propheticall office, *Ioh. 3. 14.* as he did likewise prophesie his death by the lifting up of the brazen Serpent, and his resting in the grave, *Mat. 12. 40.* by Jonas rest in the Whales belly, and both his death and resurrection in saying, *Ioh. 2. 19. Destroy this Temple, and in three dayes I will raise it again:* So did he prophesie of the destruction of Jerusalem, *Luke 21. 6.* So his second coming, and the day of judgement, and many such like. Secondly, by this glorious shining light by the sound of his Word, our Saviour, *Mat. 5. 20.* did cleer the obscured light of the Law, corrupted by the false glosse of the Scribes and Pharisees, arising from the Devils darknesse. Thirdly, as Christ Jesus, while he was personally in the world, by the light of the sound of his Word, the Jews understanding was enlightned to know, that he was the promised blessed seed: So by the light of the power of his Word, by his wonders and miracles, he did manifest himself to be the eternall Son of God. With the glorious fame of whose wonders and miracles, the whole world was filled and amazed; insomuch that the Jews were constrained to acknowledge the Lord of life to be the Son of God, though the Jews darknesse (led by the Devils false deceiving light) could not comprehend that glorious

glorious shining light. Fourthly, as this glorious light did proceed from the love of the Lord of life to man, by his promised Sabbatical rest: So he did manifest his love (while he was personally upon earth) to man, in curing of all manner of incurable sensitive diseases of the body, and the diseased souls of many, by the pardoning of sin. None were denied the blessing of his rest, who came to him by the light of his love. As this glorious light did shine to the Jews immediatly, by Christ himself, as he was the promised rest of the prophetical Sabbath day; so this glorious light did shine immediatly by the ministry of the Apostles, whom our Saviour did send abroad, *Mat. 10. 7.* to preach and teach this glorious shining light, shining from the Son of God; whom likewise (before his death and resurrection) he authorized to preach and to teach the Evangel, and to administrate the Sacrament of Baptisme; as John did first, before Christs manifesting of himself to the world. And to the end that both Jew and Gentile might understand, that our Saviour was the promised blessed seed, prophesied by the prophetical Sabbath; our Saviour himself, *Mat. 3. 13.* was baptized by John, to let both the Jews and Gentiles understand, that as by his submerision, as it were, in the water, (by his baptism) that he it was, who must be drowned in the sea of Gods eternall wrath, (by his cursed death of the crosse) to redeem man from the curse of the Law, for the sin of all men in Adam: So by his rising out of the water, both Jews and Gentiles might understand, that he should rise again from the cursed death of the crosse. And though our Saviour himself did not baptize; yet the night that he was betrayed, he did institute the Sacrament of the supper. All this was done by our Saviour, that all men might then know and understand, that Christ Jesus was the end of the Law.

Here doth arise an objection: It was affirmed in the 29. 30, 31. Chapters of the second Book, that the continuation of the prophetical obligation of the Law was from the first period of the promise of the blessed seed to Adam, till the day of Christs resurrection from the grave; and now by our Saviours own doctrine and preaching of the Evangelicall Word: And by his sending of his Apostles to preach and teach, and to administrate the Sacrament of Baptisme, and by his own administration of the Sacrament of the supper, all manifesting, *Mat. 5. 17.* Christ Jesus to be the end of the prophetical Law. The prophetical Law therefore, and the prophetical Sacraments were actually determined by our Saviour before either his death or resurrection.

I answer: It is most truly affirmed by us, but the consequence is falsly inferred: For, though Christ Jesus before his death, did make his Evangelicall Will and Testament, sealing his Will by the Evangelicall Sacraments; yet his Evangelicall Will and Testament, was not in force before the death
of

of the Testator: And therefore, though our Saviour, did thus manifest himself before his death by the execution of his propheticall office, by making of his last Will & Testament, and by sealing of his Will, by the institution of the Evangelicall Sacraments; yet his propheticall Will and Testament sealed by the propheticall Sacraments, was in force till the propheticall Sabbath day, (implying the command of the whole propheticall ceremoniall Law) was actually determined by the blessed day of Christs resurrection. And so much for the discharging of Christs propheticall office at his first manifesting of himself to the world. Next of the execution of his Priestly office.

CHAP. II.

The execution of Christs Priestly office, while he was upon earth.

THough Aaron, and the high Leviticall Priest, is said to be the figure of Christ Jesus, (the high Priest of our souls) yet our Saviour was not a Priest after the order of Aaron or Levi; neither was he of the Tribe of Levi. But Christ Jesus was a Priest after the order of Melchisedeck, *Psal. 110 4. Heb. 7. 17.* Neither must we conceive that the Leviticall high Priest was the figure of our Saviour in all respects, as he was a Priest: For, though the sacrifice of the brazen altar was offered and sacrificed by the Leviticall high Priest himself; yet our Saviour did not offer and sacrifice himself, prefigure by that sacrifice; though (out of his infinite love to man) our Saviour (patience it self) did lay down his life, willingly and freely to be taken away by the bloody cruell hands of the wicked, incensed by the malicious darknesse of the great Dragon: For, all the created powers of God could not have bereaved our Saviour of his life, without his own gracious permission. The Analogie therefore, between the Leviticall high Priest, and our Saviour, was in the Priesthood (though not in every respect) and in the sacrifice offered by the high Priest. And though the Analogie between the two sacrifices be the chief point of this declaration; yet the Analogie between the two high Priests must be first, (though briefly) declared. And next the Analogie between the two sacrifices: The Leviticall high Priest did prefigure the Priesthood of Christ Jesus, specially in three respects: First, both the high Priests did make atonement by the sacrifice which was offered. The Leviticall high Priest morally, ceremonially, and temporally; Christ Jesus spiritually and eternally. The second respect was in the circumstance of time, when the atonement was made. The Leviticall high Priest (beside his morall and ceremoniall atonement) *Exod. 30. 9, 10.* did once a year (to wit) in the end of the year, enter the inner Tabernacle to make atone-
ment,

ment (at the Mercy-seat) both for his own actuall spirituall sins, and for the actuall spirituall sins of the people; by whose entring in the inner Tabernacle once in the end of the yeer, the end of the propheticall obligation of the Law was prefigurate: But Christ Jesus, *Heb. 9. 28.* did enter the Tabernacle not made with hands, but once in the end of the yeer (as it were) of the propheticall ceremoniall obligation of the Law. And therefore Christ Jesus is said, *Heb. 10. 10.* to have entred but once for all: For, though the high Leviticall Priest, by the quotidian, and by the Sabbaticall sacrifices, and ceremoniall commanded rites, did purge the transgressors of the morall and ceremoniall Law, morally and ceremonially, according to the command of the Law; yet, by the command of God by his Law, the high Priest was to enter the inner Tabernacle once a yeer, to obtain the pardon of actuall spirituall sin at the Mercy-seat, whereby it was signified, that there is no pardon of actuall sin, as it is spirituall, but by God himself only and immediately; and therefore the pardon was given to the high Priest immediatly in the behalfe of the people, as he was the figure of the high Priest, Christ Jesus, to whom all power in heaven and in earth, is given by the sacred Trinity. The third point of the Analogie between the high Priests, was, that as the Leviticall high Priest, before he entred the inner Tabernacle, (the holiest place) first, he did sacrifice the Holocaust sacrifice of the brazen altar, with the rites and service belonging to that sacrifice: as the offering up the sweet incense at the golden altar, kindled by the fire of the brazen altar, which came down from heaven; after the offering whereof, *Levit. 16. 3, 4.* clothed with a white robe, besprinkled with the blood of the sacrifice of the brazen altar, and with sweet incense kindled with the same fire, the high Priest did enter the holiest place: So our Saviour, after he was first offered in a sacrifice upon the hard brazen curled altar of the crosse, clothed with the rich white robe of his Righteousnesse, besprinkled with the precious blood of his own sacrifice, and with the odoriferous incense thereof, did gloriously enter the Tabernacle, not made with hands, (by his infinit merit) to make eternall intercession and atonement at the Mercy-seat of Righteousnesse, for the mysticall members of his body, spiritually and indivisibly united to their mysticall head, by his indivisible love. As for the Analogie between the sacrifice offered up by the Leviticall high Priest, and the sacrifice prefigurate thereby, it did likewise consist in three speciall points: First, as the blood of the Leviticall sacrifice of the brazen altar, was first shed, and then laid upon the brazen altar: So the sacred blood of the Son of God was shed first by his crowning with a crown of sharp prickly thornes, causing streams of blood to besmeare his glorious face and body. Secondly, by his cruell scourging, which was a

most & uell kinde of bloody punishment, according to the manner of the Jews. Thirdly, by the flood of blood, by reason of the great boysterous nails to hold his body fast to the cursed altar of the crosse, prefigure by the brazen altar. The Analogie of the second point between the two sacrifices, was, that both was an Holocaust, sacrifice: For, as the Leviticall sacrifice of the brazen altar was wholly burnt up, and consumed by the fire which came down from heaven; so the sacrifice of the Lord of life, (as he is man) was burnt up, and consumed by the fire of Gods wrath, which came down from heaven, for the actuall curse of the Law for the sin of Adam, to which Christ did oblige himself to sustaine for wretched unthankfull man, by whose cursed death, all men are redeemed from that curse. The third point of the Analogie of the two sacrifices, was, *Levit. 4. 12.* that as the ashes of the whole burnt sacrifice of the brazen altar was taken from the brazen altar, and carryed in ash-pans, and laid apart from the altar, in a clean place: So the blessed body of our Saviour, *Job. 19. 38, 39, 40, 41.* was taken down from the cursed altar of the crosse by Joseph of Arimathea, Nicodemus, and others of that religious company, prefigure by the ash-pans, and carried and laid in a new sepulchre, wherein no man was formerly laid. Because the point of this declaration is in the sacrifice of our blessed Saviour, the declaration thereof shall be discharged in these two heads: First, our Saviours cruell cursed death, by the cursed altar of the crosse, shall be declared: And secondly, the place where the Lord was laid, prefigure by the ashes of the sacrifice of the brazen altar, which were carried apart from the altar, and laid in a clean place. Because the sacrifice of our Saviour is plainly set down in the Scripture, we will first, only make a brief and summary relation of the severall passages thereof; and next, certain mysticall concerning points shall be observed of the death and suffering of our Saviour. Of all the stratagems of Satan by his false deceiving bewitching light; his incensing of miserable men, with such bloody cruell hands, to crucifie the Lord of life, was most admirable and strange: For, first the power of actuall freedome, of naturall and morall grace, which they then enjoyed by the redemption of man from the curse of the Law, by the eternall Decree of God, (though to be performed in time) was such, as Satan, and all the created powers of God, could not necessitate the will of man to any morall evill; but that man must be willingly and freely led and induced to commit that evill. Secondly, the prophetical Sabbath was the glory of the Jews nation, whereby the Jews were so eminent, and had such great preferment above all the nations of the earth, which glory and great preferment the Jews did then enjoy by faith in the blessing of the promised rest of the blessed seed, prophesied by the prophetical Sabbath,

as it was the seventh day of the propheticall ceremoniall Law, which was then the immediate object of the Jews faith. And though our Saviour did manifest himself to the Jews, that he was that blessed seed, which was prophesied by the propheticall Sabbath, (shining then so gloriously amongst the Jews) by his gracious light, leading them to his love, which was freely extended towards all, rich and poor, in his curing of all manner of sensitive incurable diseases of the body, and the diseased souls of many, engaging thereby so the generall love of all, that happy was he who could but touch the Lord of life; to none was his love and help denied, who were led to him by this gracious light of the sound of his Word, who by the power of his wonders and miracles, did manifest himself to be the Son of God, ingaging the reverend fear of all by the convincing power of whose wonders and miracles, the wretched Jews were constrained to acknowledge so much; yet that Satan (by his false deceiving light) should notwithstanding so induce the unthankfull Jews not to suppress, but (with such bloody hands) to extinguish the light of their own eternall life and rest, it cannot but amaze the heart of man; though all was by the hand of Gods permissive power: For, though the power of Satans false deceiving light be wonderfull, yet Satan with all his power, must work all his mischief only by the betraying of the willing consent of man, to have man to effect what he would; of whose help Satan himself did then stand in great need; for this miserable act of Satan was not so much out of his malice to man, as out of Satans own fear: For, by the greatnesse of this glorious light of the promised blessed seed, Satan began to be afraid, that the head of his power must be broke by the seed of the woman; and therefore it did stand Satan in hand, in time to prevent this so great and eminent danger, which that false Serpent did by suggesting such a light of apparent fear to the Priests, Scribes, and Pharisees of the utter losse of their glorious Sabbath, and of the Leviticall dignity, means, and pre-ferment, if they should give way to this glorious light to shine amongst them, whereby the world was so led and carried; by which false suggested fear of Satans false deceiving light, the Scribes and Pharisees, and the rest of that rablement, were furiously incensed with all greedy desire, not to suppress, but extinguish the light it self, whereby both might rest secure from any such fear, which this barbarous crue did with most cruell bloody hands effect, though while their cruell hands were in externall action, their hearts were internally pricked with the power of this light, as may appear by the sacred History, from the first point to the last: For, first, while the Scribes and Parisees did hire their Helhounds to apprehend the Lord of life, the Lord told the Helhounds, *John* 18. 5, 6. 12. 13. that he was the man whom they

they did seek. And though by the power of his Word they fell back to the ground; yet up again, and to the Lord they went: And though Malcomes care, *Luke 23, 50, 51.* (being struck off) was miraculously cured by our Saviour; (a glim of the light of the rest of their glorious Sabbath) yet such was the power of the Devils darknesse, obscuring that glorious light, as our blessed Saviour (like a malefactor) was haled to the judgement hall. And though Pilat (convinced by the power of this glorious light) did thrice pronounce the Lord innocent, yet Pilat, (led by Satans light) his tongue condemned the Lord of life. But Pilate, by hearing one of the murdering crue say, *Job. 19. 7.* that Christ affirmed himself to be the Son of God, Pilats heart (being prickt again by that word) sought to set our Saviour at liberty; till another told Pilate, *Job. 19. 12, 13.* that if he should do so, Pilat should shew himself an enemy to Cesar; at which words, Pilate fearing, by his letting of Christ go free, the losse of his place, if not his life; Pilate delivered the King of glory to the murtherers: For, the Scribes and Pharisees cryed out that they had a Law, and that by that Law, Christ ought to die, and there was a reason of right for all. Our Saviour therefore being delivered to the mercilesse band; first, *Mar. 15. 15.* he was cruelly scourged, a fearfull bloody punishment, and of no lesse cruelty, according to the judicall Law, used amongst the Jews: Secondly, his glorious head (in derision) *Mar. 15. 17.* was crowned with a prickly crown of thornes, by the sharp pricks whereof, streams of his precious blood did besmear his gracious face, and blessed body: Thirdly, being so bloodily crowned, *Mat. 27. 29.* a reedy Scepter was put in his hand, (by their Apish gestures) saluting the King of glory for the king of the Jews, though by right descent, Christ Jesus was their King indeed: Fourthly, our Saviour was commanded (by the cruell torturors) *Jobn 19. 17.* to bear his crosse, the curse whereof he was to bear, both in soul and body: Fifthly, our Saviour was (with mercilesse cruelty) nailed to the crosse, and (most ignominiously) hanged between two notorious thieves: Sixtly, our Saviour thirsting (in the agony of his passion) *Mat. 27. 34. 38.* was offered the bitter potion of vinegar and gall to drink; so that all the sensitive powers of the Lord of life, the Son of God (as he is man) from his head to his body, hands and feet, were most cruelly and mercilesly martyred by the bloody murtherers, for the space, from the sixth hour to the ninth; though nothing to the martyrdom of his burned soul, burnt up by the fiery wrath of God from heaven, proceeding from the actuall inflicting of the curse of the Law, to the sustaining whereof, the Son of God, (as he is man) out of his love to man, did freely oblige himself by covenant. The sustaining of which torture, upon the cursed altar of the crosse, made our Saviour cry out, *My God, my God, why*

why hast thou forsaken me? All which miseries, (proceeding from the curse of the law) the Lord of life, the eternall Son of God, God equall with the Father, (out of his infinite love to man) did predestinate himself, by his Decree from all eternity, to suffer, as he is man. And last of all, these bloody Helhounds, (that they might be sure, that his glorious light might never shine again) *John 19. 34.* did with a spear pierce the Lord of life to the heart, of which wound, issued blood and water. And so much for the brief summary relation of the sacrifice of our Saviour, offered for man, condemned to the eternall curse of the Law, whereby the Son of God, Christ Jesus, out of his love to man, made himself a curse for man, to redeem man from the curse of the Law, for the sin of Adam. Next, some mysticall concerning points are to be observed of the cruell martyrdome of our blessed Saviour.

CHAP. III.

The mysticall sense of the sacrifice of Christ Jesus, the Son of God, out of his infinite love to man.

First, by our Saviours coaction, to bear his crosse, to which he was predestinate, by the Decree of God from all eternity: The crosse of afflictions of his mysticall members, predestinate to be made like to the Image of his afflictions in this life, is mystically signified: For, his mysticall members, as they are the Image of his afflictions, must participate with their mysticall head, and taste of the cup which their mysticall head hath drunk, charged up to the brim; that as they have suffered with their mysticall head in this life, so they may reign in their head, crowned with an incorruptible Crown of glory, eternally in all heavenly happinesse in the life to come: For, afflictions is the strait gate in this life, whereby his mysticall members must enter into the kingdome of heaven. Secondly, by our Saviours thirsting upon the cursed altar of the crosse, while he was offered the bitter potion, of vinegar and gall (by the torturing helhounds) to quench his thirst, is mystically signified the eternall torments of the Reprobate in hell, burnt up with the actuall inflicting of the curse of the Law in the full extent, by the consuming fire of Gods eternall wrath; who, while as they thirst, no other liquor shall they have to quench their unquenchable thirst, but the gally dregs of the Devils darknesse, with the voluptuous sensitive pleasures whereof they did so surfet in this life. Thirdly, by the words of our Saviour (while he did endure and sustain the curse of the Law upon the cursed altar of the crosse) saying, *My God, my God, why hast thou forsaken me?* The extremity of his sustaining of the wrath of God in the full extent, in the torturing of his soul, is mystically signified, as the tortures of his sensitive body, by his

sensitive martyrdom, was patient to all ; whereby our Saviour did manifest himself true man to the world. Fourthly, by our Saviours words, (at the giving up of his Spirit) saying, *John 19 30. It is finished* ; was mystically signified, that by his death ; all the materiall altars and sacrifices ; all the figures, types, rites, and ceremonies, prefiguring the coming and death of the blessed seed, were all finished and determined by his death, never to be reiterate in the Church of God. Fifthly, by the darknesse from the sixth hour to the ninth, (which was the hour of his death) at which hour the darknesse vanished, was mystically signified, that all the cloudy darknesse of the propheticall ceremoniall Law, were quite vanished away, never to be reiterate in the Church of God. Sixthly, by the rending of the vail of the Temple at Christs giving up of his Spirit, (which hath been formerly mentioned) the calling of the Gentiles, with the Jews in one Church, was mystically signified ; who upon the next day following, (to wit, upon the day of the Lords resurrection from the grave) were all actually called in one Church by the new covenant, to the great joy and comfort of all the nations of the world. Seventhly, by the piercing of our Saviours heart with the spear, where the intellectuall and sensitive spirits of man, (as he is man) are essentially united, It was mystically signified again, that all the types, figures, and rites of the ceremoniall Law, prefiguring our Saviours cursed death of the crosse, from the foundation of the world, were all pierced (as it were) to the heart, never to be reiterate in the Evangelicall Church of God. Eighthly, by the blood and water, issuing from the wound of our Saviours heart, the sacramentall seals of the new Testament, were mystically signified : For, as in the sacrament of Baptisme, by the sacramentall water, the water of eternall life is signified, representing the water issuing from our Saviours wounded heart, accompanied with his heart blood, whereby the baptized's actual sin is signified to be washed away, and whereby the baptized is raised from his death in actual sin, to the new life of faith ; to let the baptized, and all men understand, that actual sin is washed away by our Saviours heart blood, which was accompanied with the water issuing from his wounded heart ; and therefore it is said by the Apostle, *1 John 5. 6. This is he that came by water, not by water only ; but by water and blood.* So in the sacrament of the Lords Supper, by the sacramentall bread, the bread of eternall life is signified, as by the sacramentall wine our Saviours heart blood is signified ; whereby the bread of life is purchased, to let all men understand, that the new life of faith is fed and nourished by the bread of life, purchased by his sacred blood ; which bread of life is the Word, blessed and sanctified by the Lords infinite merit, in the spirituall understanding whereof is eternall life, according to our Saviours

own word, *John 17. 3. This is life eternall, to know thee*; who is only known by his Word. Ninthly, by our Saviours last words upon the crosse, *Luke 23. 46. Father, into thy hands I commend my Spirit* (which was our Saviours humane Spirit,) it was signified, that as our Saviour was man, the Son of God from all eternity; so is man, begot by his Father, of the seed of the woman in time; and every way true man the Son of God. Tenthly, and lastly, by our Saviours outstretched armes, nailed to the crosse, the new covenant to be made with all the nations of the world, was mystically signified again. And so much for the mysticall points of the sacrifice of Christ Jesus, the eternall Son of God, as he is man; prefigure by the sacrifice of the brazen altar, offered by the Leviticall high Priest. Now, since our Saviour was not a Priest after the order of Aaron or Levi, the question may be moved, What manner of Priesthood was this, whereby Christ is said to be a Priest after the order of Melchisedeck?

CHAP. IV.

The reason that Christ is called a Priest after the order of Melchisedeck; and the execution of Christs Kingly office, while he was upon earth.

THe Question moved in the former Chapter, is commonly answered, that the Reason, that Christ is said to be a Priest after the order of Melchisedeck, is, that as Melchisedeck was without father or mother; So Christ, as he is man, is without a naturall father, naturally descended of Adam; and as he is God, Christ is without a mother. But this point is warily to be conceived: For, though it be said, that Melchisedeck was without father or mother, we must understand the words in this sense; that Melchisedeck was without any known father and mother; for his parents are concealed by the Scripture, not that we should conceive that Melchiseck was not man, naturally descended of Adam, but for another reason which shall be shewed; neither must we conceive, that there was any such sacrifice offered by Melchisedeck, as was offered by our Saviour: For, Melchisedeck could offer no other manner of sensitive sacrifice, then the sacrifice of the Altar, which was commanded by the prophetical Sabbath. But Christ Jesus is said to be a Priest for ever after the order of Melchisedeck, in respect of the eternity of the Priest; for Melchisedeck having neither known father or mother, or kindred; Melchisedeck is said to be without beginning or ending, and consequently his Priestly office: For, there was no lineall succession of the Priestly office, till it was established in the Tribe of Levi, which did only continue, during the formall propheticall ceremoniall obligation of the Law.

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Before which time the Priesthood was in private Families : Of this lately declared, I infer these three necessary demonstrative conclusions : First, the Apostles, and Apostolicall successors, are not Priests, or to be called Priests, either after the order of Melchisedeck, or after the order of Levi : For, first, they can be no Priests, or called Priests after the order of Melchisedeck ; for so their Priesthood must be for ever : Secondly, they can be no Priests, or called Priests after the order, or by the name of Levi ; for so they must be ceremoniall sensitive Priests, by offering of ceremoniall sensitive sacrifices and gifts, still prefiguring the cursed death of our Saviour, whereby the truth of his fulfilled promise of the blessed seed, is belied and denied.

Against this it is objected : Our Saviour in the institution of the sacrament of his last Supper, before his death (as he is high Priest, after the order of Melchisedeck,) did by this blessing of the bread and wine, change and transubstantiate the substance of the bread and wine in the reall substance of his body and blood, and did offer up his reall body and blood (under the externall forms of bread and wine) in a propitiatory sensitive sacrifice to his Father, for the dead, and for the quick ; which sacrifice is really one with his sacrifice of the crosse, after the offering up whereof, he did give his sacrificed reall body and blood (under the externall forms of bread and wine) to his Apostles, for the sacrament of his last Supper, commanding the Apostles (and in the Apostles the Apostolicall successors) to offer up his reall body and blood in a propitiatory sensitive sacrifice, for the dead and for the quick. And after the offering up thereof, to give his sacrificed reall body and blood, for the sacrament of his last Supper to the communicants. The Apostles therefore, and the Apostolicall successors, (by the power and authority of his command) are still ceremoniall Priests, and must offer this propitiatory sensitive sacrifice at the materiall Altar, for the quick and for the dead, under the externall forms of bread and wine.

The question therefore here, is not of any metaphoricall sacrifice, or of the spirituall sacrifice of the Lords mysticall members, commanded to be offered at the spirituall Altar of righteousness ; but of a proper reall sensitive propitiatory sacrifice : First, I answer to the affirmed propitiatory sacrifice of our Saviours reall body and blood, which is pretended to be offered up by our Saviour, under the externall forms of bread and wine in the institution of the sacrament of his last Supper before his death, which is the main ground of the objection. Secondly, I answer to the affirmed reall unity of this pretended sacrifice with our Saviours sacrifice of the crosse : As for the first, it is manifest, both by the truth of the sacred History, and by the very words of the institution of the sacrament of the Lords Supper, (before his death)

death) that our Saviour did neither offer; nor intended to offer his real body and blood (in the institution of the sacrament of his last Supper) in a propitiatory sacrifice (under the externall forms of bread and wine) for the quick and for the dead, as is falsely pretended, contrary to all truth of the Evangelicall History: For, as our Saviour (while he was personally upon earth) having execute his propheticall office, by delivering to his Disciples his last Will and Testament by his sacred Word; sealed by the sacramentall seal of baptizing, which was to succeed in the Church in place of the sacrament of circumcision: So our Saviour (at the feast of the last Passeeover) being the next day, to discharge his Priestly office, as he is High Priest after the order of Melchisedeck, by his sacrifice of the crosse, whereby his promise of the blessed seed was to be fulfilled; our Saviour before his death, did likewise seal his last Will and Testament, with the institution of the sacrament of his last Supper to succeed in place of the sacrament of the Passeeover, though not to be (in force, *Heb. 9. 17.*) till after the Testators death and resurrection according to the Scripture; which Sacrament was not institute till the night before his death of the crosse; (in the end of the feast of the last Passeeover) and that for these two main fundamentall reasons: The first is, that by the institution of the Sacrament of the Lords Supper (implying his whole last Will and new Testament) the Disciples might understand, *Heb. 10. 9.* that the sacrament of the Passeeover, (which is the sacrament of the old Testament, implying the whole propheticall ceremoniall Law) was actually determined. The second reason, that the Sacrament of the Lords Supper was not institute, till the night before his suffering was, that the Disciples faith might be strengthened against the fore temptation wherby they were to be assaulted the next day, by our Saviours martyrdome, in sustaining the fearfull curse of the Law, by the cursed sacrifice of the crosse: For, though the Sacrament was instituted before our Saviours death; yet it is expresse in words of the preterit time: This my body which is given for you; this my blood which is shed for you; as if all had then been done and past, and as if our Saviour had been then dead, and risen from the dead, which was a main reason to strengthen the Disciples faith in the Lords resurrection; though they did see him dead and buried. And therefore our Saviour that night, *Mat. 26. 31.* did put the Disciples upon their guard, telling them, that the Shepherd must be smitten that night, and the sheep scattered; yet comforting them withall, that he should rise again, *Mat. 26. 32.* and go before them into Galilee. By the truth of this relation of the sacred History, the judicious Reader may manifestly perceive, that there was not the least intent in our Saviour, (by the institution of the Sacrament of his last Supper, before his death) to shed fo

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much as a drop of his precious blood, much lesse to offer his reall body and blood in a propitiatory sacrifice for the dead, and for the quick, by his death, which he was to do the next day after, by his cursed sacrifice of the crosse, as he is high Priest, after the order of Melchisedeck. Next, to make the falshood of this assertion appear as plainly to the Reader, by the very words of the institution of the Sacrament of the Lords Supper: Our Saviour (in the end of the last Passeover) by prescribing the manner of the celebration of the Sacrament of his last Supper to the Disciples, (which is by blessing and thanksgiving) *Mat. 26. 26, 27.* having blessed, took the bread and brake it, (to wit) the bread, and gave it, (to wit) the bread to the Disciples, saying, *Take, eat, this is my body*; that is, this bread is my body of the new Testament which is given for you, to wit, as the flesh of the Pascall Lamb was my promised body of the old Testament, which was promised to be given and broken for you. Also (having given thanks) he took the cup, (to wit) with the wine, and gave it, (to wit) the wine to them, saying, *This is my blood of the new Testament, which is shed for you*; that is, this wine is my blood of the new Testament, as the reall blood of the Pascall Lamb, was my promised blood of the old Testament which was promised to be shed; but not to be drunk by any; *Drink ye all of it*, that is, of this wine: And lest there should be any mistake in the word Wine, (which our Saviour calls his blood of the new Testament, *Mat. 26. 28.*) he doth after (in plain terms) call it the fruit of the Vine, saying, *Mat. 26. 29. I will not drink henceforth of the fruit of the vine, untill that day, when I shall drink it with you in my Fathers Kingdome*; which is meaned of the Evangelicall day of the Kingdome of Grace (to wit) the Lords Day; whereby the Lord (by his resurrection and rest from the fulfilling of his promise of the blessed seed) did open the kingdome of Heaven to all Believers, leading all men by the light of his Day, to lay the hands of faith upon his merit; whereby all Believers are made heirs of the Kingdome of Grace in this life, and of the kingdome of Heaven, in the life to come, whose gracious merit is that bread of eternall life, signified by the bread of the Sacrament; as by the breaking of the bread, the breaking of our Saviours body by the curse of the crosse; and by the wine, the shedding of his precious blood is signified, whereby he did merit the bread of eternall life. Our Saviour therefore, by the institution of the Sacrament of his last Supper, did deliver to his Apostles, and in the Apostles to the Apostolicall successors the formall Sacrament of his last Will, and new Testament; and consequently not the reall sacrifice of his reall body and blood; for there being both a reall and a formall difference between the formall Sacrament of the Lords Supper, and his sacrifice of the crosse: As the Sacrament of the
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Lords Supper, cannot be his formall sacrifice of the crosse; so can neither his formall sensitive sacrifice of the crosse, be the formall Sacrament of his last Supper: For, in the Sacrament of his last Supper, (by the sensitive sacramentall elements,) the immediate object of faith is presented to the understanding by the mediate senses, which is the Lords merit, by his cursed death of the crosse, by his bloody rest in the grave, and by his resurrection from the grave to be apprehended by the hands of faith, while by our Saviours sacrifice of the crosse, not the immediate, but the mediate object of faith, is (by the mediate senses) presented to the understanding; which mediate sensitive object (by interveening between the faith of man, and the Lords merit) faith and the immediate object are separate, whereby the faith of man is overthrown. And this is the reason, that all Imagery, painted or carved, of our Saviour, (as he is man) implying his death and humility, are condemned for Idolatry, as hath been formerly declared. No such surmised sacrifice therefore being offered by our Saviour in his institution of the Sacrament of his last Supper; no command was given to the Apostles, to offer any such fictitious sacrifice; and consequently the Apostles and the Apostolicall successors; (the Ministers of the Word and Sacraments) no commanded Priests to offer any such fictitious sensitive sacrifice, at the materiall altar, as is falsely pretended by the objection. Next, I answer to the affirmed reall unity of this pretended imaginary sacrifice with our Saviours sacrifice of the crosse. Leaving the Philosophicall distinction of unity, as genericall, specificall, uo-mericall, reall, formall, and such like. In this encounter, I take the two last distinctions of unity (Theologically) to wit, one really, and one formally. This affirmed unity therefore, of the two sacrifices, cannot be formall; and therefore it must be reall. This affirmed reall unity therefore, of the two sacrifice, is all one to say, as that our Saviour (in the institution of the Sacrament of his last Supper, by offering of his reall body and blood, under the externall forms of bread and wine in a propitiatory sacrifice for the dead and for the quick) did as really and in effect, sustain the curse of the Law in the full extent, by the cursed death of soul and body, as he did by his cursed sacrifice of the crosse; which fearfull assertion is repugnant to the truth of all Christian faith: For, by this affirmed reall unity of the two sacrifices, these subsequent inevitable conclusions must necessarily follow. First, by this affirmed reall unity of the two sacrifices, the first surmised propitiatory sacrifice, (pretended to be offered by our Saviour) must be a cursed sacrifice: For, such was our Saviours sacrifice of the crosse, *Gal. 3. 13.* And consequently, our Saviours sacrificed reall body and blood (which is pretended to be given to the Apostles) cursed, which is highest blasphemy to affirm.

Secondly, by the affirmed reall unity of these two sacrifices, the pretended propitiatory sacrifice (affirmed to be offered by our Saviour, in the instituting of the Sacrament of his last Supper,) must be a sensitive reall bloody sacrifice; for there is no propitiatory sacrifice for sin, *Heb. 9. 22.* without the sensitive blood of the sacrificed; for such was our Saviours propitiatory sacrifice of the crosse: But the propugnators of this surmised propitiatory sacrifice, will acknowledge no sensitive reall blood in their sacrifice; and therefore they must acknowledge this pretended propitiatory sacrifice to be no propitiatory sacrifice. Thirdly, by the affirmed reall unity of these two sacrifices; this surmised pretended sacrifice (affirmed to be offered by our Saviour) must be a deadly sacrifice, by the sensitive death of the sacrificed, for such was our Saviours sacrifice of the crosse: But the propugnators of this surmised sacrifice, must acknowledge no such sensitive death of our Saviour (by the institution of the Sacrament of his last Supper,) and therefore, they must acknowledge their pretended sacrifice to be no sacrifice. Fourthly, by the reall affirmed unity of these two sacrifices; the only one sacrifice of our Saviour by the death of the crosse, as he is high Priest after the order of Melchisedeck, once offered for all, is plainly denied: For, by this affirmed reall unity of the two sacrifices, our Saviour died twice. Fifthly, by the affirmed reall unity of the two sacrifices, the first surmised pretended sacrifice is a false sacrifice: For by the adoration of this imaginary sacrifice, the truth of the Lords commanded worship (by the Lords Day) is contradicted, which is commanded to be celebrate in spirit and truth, and not in the adoration of such a false sacrifice. Sixthly, by the affirmed reall unity of these two sacrifices; the first pretended sacrifice is a faithlesse sacrifice: For, by this pretended sacrifice, the faith of man, and the immediate object of faith, (which is the Lords merit) are actually separate. Seventhly, by the reall affirmed unity of these two sacrifices, the pretended sacrifice affirmed to be offered by our Saviour, in the institution of the Sacrament of his last Supper, is an Idolatrous sacrifice: For, by the adoring of this sacrifice, the sensitive object doth interveen between the Lord and his immediate commanded worship. Eighthly, by the reall affirmed unity of these two sacrifices; Christ was really dead before his last Will and Testament was sealed by the sacrament of his last Supper, implying the whole Evangel and new Testament, and consequently his last Will and Testament no Will. Ninthly, by the affirmed reall unity of these two sacrifices; man was actually redeemed from the curse of the Law for the sin of Adam, and the Law was fulfilled for man by our Saviour before his death of the crosse, before his bloody rest in the grave, and before his resurrection from the dead. Tenthly,

Tenthly, by this affirmed reall unity of the two sacrifices ; all the prophecies prophcying of the blessed seed (from the foundation of the world) were fulfilled before our Saviours death, by the cursed altar of the crosse, and resurrection from the dead. Eleventhly, by this affirmed reall unity of the two sacrifices ; all the types, rites, figures and ceremonies, prefiguring the death of the blessed seed from the foundation of the world, were actually determined, by the first pretended sacrifice, which all the sacrifices of all the creatures of God could never determine, till they were all actually determined by our Saviours last breath upon the cursed altar of the crosse, while as he said, *It is finished.* The twelfth conclusion doth necessarily follow from the former three : For, by the affirmed reall unity of the two sacrifices, our Saviours death by the cursed altar of the crosse, was superfluous. Thirteenthly, by the affirmed reall unity of these two sacrifices, this first surmised sacrifice (pretended to be offered by our Saviour in the institution of the sacrament of his last Supper) must be a reall Holocaust sacrifice, cursed and burnt up by the fiery consuming wrath of God for sin ; no part or portion whereof must remain to be given to the Apostles ; for such was our Saviours sacrifice of the crosse, prefigurate by the Holocaust sacrifice of the brazen altar.

Hence I necessarily inferre, that by this affirmed reall unity the Sacrament of the Lords Supper is falsly denied to be given to the Apostles ; for by this pretended surmised sacrifice, our Saviours reall sacrificed body and blood (which in this case profiteth nothing) *Joh. 6. 63.* is affirmed to be given to the Apostles as a sacrament ; while as in the sacrament of the Lords Supper, by the sacramentall bread and wine (given by our Saviour to the Apostles) the bread of eternall life, purchased by his sacrificed reall body and blood, is signified to be given. By the faithfull receiving whereof, God in his Son Christ Jesus, dwelleth in the heart of man by his love ; and man by faith in the love of God, which is the only means whereby a man knoweth himself to stand in the state of Grace, whereof no man can be ever assured, till he find his love such to the truth of the Lords love by his merit (implying the truth of the whole Evangell and Law of God) as neither all the hopeful preferments of this life, nor all the threatned dangers of naturall death it self can move him to deny the truth of that merit ; and this is that faith which our Saviour saith, is able to remove the greatest mountain of temptation. By the reall affirmed unity therefore of these two sacrifices, all Christian faith is raised from the foundation. And so much for answer to the objection : And for the declaration of our Saviours sacrifice, by his death of the crosse : we are next to return to the place where the Lord was laid. But because the main point doth consist in the Declaration of the

new covenant, immediatly depending upon the Lords resurrection from the grave, which we must no wayes interrupt : We will therefore first, briefly in a word, set down the discharge of our Saviours kingly office upon earth, prefigure by Melchisedeck, and then come to the declaration of the place where the Lord was laid. Melchisedeck was the figure of Christ, as he was Priest, Prophet, and King : And though we reade not of any Prophecie of Melchisedeck ; yet Melchisedeck, as he was Priest, in discharging of the Priestly office, did necessarily prophesie : For, by the Priests ceremoniall execution of the sacrifice of the altar, and of the rites of the prophetical Sabbath ; the Priest did necessarily prophesie. And this is the reason, that Christ saith, *Luke 11. 50, 51.* that the Law and the Prophets did prophesie from Abel, which is chiefly meant by the Priestly office. And therefore it is said, that Caiphas did prophesie the death of our blessed Saviour, as high Priest that yeer, saying, *Joh. 11. 49, 50, 51, 52.* *Ye perceive nothing, neither do ye consider, that it is expedient that one man die, then the whole nation should perish.* Though Caiphas did prophesie out of his fear of the overthrow of the Priestly preferment ; yet his prophesie was no other indeed, then the prophesie of the prophetical Sabbath. As Melchisedeck therefore did prefigure our Saviour, as he was Priest and Prophet ; so Melchisedeck did prefigure Christ Jesus as he was King : For, Melchisedeck was king of peace and righteousness ; and so he was the true type and figure of our Saviour, *Exod. 25. 11.* whole regall authority was signified by the golden crown, placed above the ark of the Covenant, compassing the cherubims, overshadowing with their wings the Mercy-seat. The discharge of our Saviours Kingly authority upon earth, was chiefly in these three respects : First, Christ Jesus, by the infinite act of his own immediate power, by his resurrection from the grave, in his resting from the work of the redemption, did, as a royall King, redeem his subjects, (to wit) Adam, and all men naturally descended, and to descend of Adam, from the captivity of sin, Satan, eternall death, and darknesse, from the curse of the Law, to which all men were condemned for the sin of Adam. Secondly, our Saviour, as he is King of Peace, did reconcile all men to the love and favour of God, by removing of the wrath of God from all men for the sin of Adam. Thirdly, Christ Jesus, as he is King of Righteousnesse, out of his Kingly authority, did command all his subjects of the world, (thus redeemed) to the obedience of his Law of righteousness of faith upon the twofold reward of his Law by his new covenant. And so much briefly, for the discharge of our Saviours Kingly office upon earth. We do therefore now return to the Declaration of the second part of the sacrifice of our blessed Saviour, (the high Priest, after the order of Melchisedeck) and to the Declaration

Declaration of the place where the Lord was laid after his cruell bloody death, prefigurate by the ashes of the sacrifice, and the clean place where the ashes were laid apart from the Altar.

CHAP. V.

The mystery of the last Sabbath, which was no wayes prophetick.

VWE are come to the Declaration of the most sorrowfull, mournfull, and most lamentable estate of the Church of God from the foundation of the world : And likewise to the declaration of the most joyfull, comfortable and Evangelicall estate that ever came to all the nations of the world, arising from that sorrow : For, there could never come a sorer cut and temptation to the Church and children of God, then to see the rock of their hopes thus troden under foot, massacred, despised, and cast down to the ground : Though for fear of the Priests, Scribes, and Pharisees, they durst not shew their sorrow and passion. And though by this tragicall bloody persecution of the Shepherd, the sheep were scattered, yet Joseph of Arimathea, one of Christs Disciples, and a man of note and worth, with honest Nicodemus, and others of that religious company, out of the loyalty of their love to our Saviour, did gracefully intomb his gracious body in a new tomb, hewn out of a rock, wherein no man was formerly laid. And though for their great care and gracefull neatnesse in intombing of the body of our blessed Saviour, they be only named ; yet out of all doubt, there must be more at the carrying of the blessed body of our Saviour from the crosse, to the place where the Lord was laid, though the place was not far distant from the crosse. But to the point of our purpose in hand : In our Saviours rest in the grave, and in his resurrection from the grave, doth consist the very period of the mystery of all mysteries, hid from the beginning of the world, to wit, the mystery of the Lords Day. And though the mysterie be plainly revealed ; yet, because some men will have it a mysterie still, we must use the help of our Theologicall Key to open this mysterie ; by the concealing of the truth whereof, the glory of the Lords Day (implying the command of the whole Evangelicall Law) hath received for too long a time, such great prejudice. The declaration of the truth of this fundamentall point of faith, doth consist in the twofold rest of the eternall Word. The first was his bloody rest, as he is man, made flesh of the seed of the woman ; by his resting in his sacred grave, after his bloody cruell death, for the full space and time of the last Sabbath from end to end. The second was, his Evangelicall joyfull rest, as he is the infinite eternall Word, by the day of his resurrection from the grave, whereby he

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did rest from the fulfilling of the promise of the blessed seed, both which rests were mysticall. The mysterie of his bloody rest is twofold: The first mysterie is in the prophetical covenant, and in the last Sabbath obliged by the covenant: For, as the eternall Word did oblige Adam, and all men naturally to descend of Adam to believe his promised rest of the blessed seed, to rest upon the last Sabbath, from the redemption of man from the curse of the Law (prophefied by the prophetical Sabbath) to whose beliefe the blessing of his promised rest was due by the Law: So he, graciously and freely, obliged himself to man, to redeem man from the curse of the Law for the sin of Adam, and to redeem all which was lost by that sin, and consequently to redeem the blessing of the first seventh dayes rest, lost by Adam, which was the blessing of his promised rest by the prophetical Sabbath; all which he graciously performed by his bloody rest in the grave upon the last Sabbath: For, our Saviour upon the last Sabbath, did rest from the redemption of man, from the curse of the Law for the sin of Adam: And by his resting (in his sacred grave) for the whole space of the last Sabbath, (our Saviour in the seventh day, having fulfilled the whole Law, as he was obliged to the fulfilling of the Law, in the promise of the blessed seed) the eternall rest of the first seventh day, (lost by Adam) was due by the Law of God, to the merit of his bloody seventh dayes rest; where three main fundamentall points of faith are precisely to be observed by the judicious Reader.

The first point is, that the last Sabbath, (whereon our Saviour did rest in his sacred grave after his death) was no wayes prophetical: For, all the prophecies, prophecyng the birth and death of the blessed seed, from the foundation of the world, were all fulfilled and determined by our Saviours bloody rest upon this last Sabbath; by whose bloody rest in his grave, for the space of the whole last Sabbath, from end to end, the Law was fulfilled for man. And this is the reason that our Saviour said, *Mat. 5. 17.* that he came to fulfill the Law.

The second point of faith is, that no man naturally to descend of Adam, was obliged to fulfill the command of the Law by this last Sabbath: For, Christ Jesus only, (the Son of God, as he is man, begot of the seed of the woman) was only obliged to fulfill the command of the seventh day, by the last Sabbath, as he graciously obliged himself by the prophetical covenant.

The third point of faith is, that Adam, and all men naturally to descend of Adam, were only obliged to fulfill the command of the seventh day of the prophetical Sabbath. And therefore Christ Jesus being born under the prophetical Law, (obliged by the prophetical Sabbath) was circumcised the eighth day, and did observe other ceremonies of the Law, as other men did:

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For though our Saviour did not naturally descend of Adam ; yet he did descend of the seed of Adam, according to the flesh.

The second mystery of his bloody rest was, that by his bloody rest, the promise renewed to Abraham was fulfilled : which was the same reall promise first made to Adam, though renewed to Abraham, after a more cleere and particular manner, which promise, had two branches. The first was, that the blessed seed (according to the flesh) should descend of the seed of Abraham, which promise was prefigurate, first, by the glorious light of the Golden Candlestick, by the table of shew-bread (signifying the life, which was in that light) wherby the blessed seed, (who is light and life to descend of Abrahams seed) was prefigurate. Secondly, by the sweet incense burned, upon the Golden Altar, the appeasing of Gods wrath, by the blessed seed, to descend of Abraham was prefigurate : all which were placed in the holy place of the Tabernacle. The second branch of the promise made to Abraham, was, that in Abrahams seed, all the nations of the earth should bee blessed ; which was likewise prefigurate, by the sacrifice of the brazen Altar. For at our Saviors giving up of his last spirit (upon the cursed altar of the crosse) the vaile of the Temple was rent from the top to the bottom : within which vaile (which was the holiest place) was the Ark, with the word therein, and the Golden Crowne, the Cherubins (covering with their wings the mercy-seat) prefiguring the conception of our Saviour, of the seed of the woman ; wherby the first promise made to Adam was signified. Now the vaile of the Temple being rent asunder (by the power of our Saviours death) the first promise made to Adam, was laied open, and made patent, both to the Jewes, and Gentiles, who were mutually called the next day by the new covenant, which was the day of Christs resurrection. Now the new covenant being made, with all the nations of the world, the promise made to Abraham (that all the nations of the earth should be blessed in his seed) was fulfilled. And so much for the twofold mystery of our Saviours bloody rest.

The mystery of his joyfull Evangellicall rest, did consist in these two maine fundamentall points of faith. The first was, by his resurrection from the grave, wherby our Saviour, by his triumphant victory, over sin, Satan, eternall darkness, and death, the curse of the Law, and the grave, (by the infinit act of his owne immediate power (did manifest himselfe Truth to man (in his faithfull fulfilling of his promised rest of the blessed seed (and in that Truth, Lord Jesus Christ God and man, in the three coessentiall distinct persons, of the glorious Trinity [God] by the infinit act of his owne immediate power, [Man] begotten of the father of the seed of the woman, by the immediate act of the holy spirit, in the essentiall union of his divine and humane nature, implied

in the Word [Lord] which is the sacred name, of the essentiall union, of the divine and humane nature, of the Lord of life, comprehending, both the names of Jesus, and Christ, afterwards to be declared. For though Jesus Christ as he is the Son of God (begotten man of the seed of the woman) did performe his bloody rest: Yet his Evangelicall rest (by his resting from the fulfilling of the Law, implying his rest from the redemption of man) was performed by our Saviour as he is Lord, Jesus, Christ, God, equall with the Father and holy Spirit, in whom the Godhead dwelleth bodily. And therefore the day of his resurrection is called the Lords day.

In the second point of the mystery, of the Lords Evangelicall rest, doth stand the very period of the mystery of the Lords day: for man naturally descended of Adā, being only obliged, to the cōmand of the seventh day of the Prophetical Sabbath, and no waies to the seventh day of the last Sabbath (to which man Christ Jesus only was obliged) the day of our Saviours resurrection from the grave (the Lords day) doth fall out to be, the just seventh day, from the last formall prophetical Jewes Sabbath, still obliging man to the seventh day of the Law. Though by including, the last formall prophetical Jewes Sabbath, in the account, the Lords day is the eight day, as it was prefigure by the eight day of the Sacrament of circumcision. To the administration wherof the great prophetical Sabbath, did necessarily give place, wherby the Lords day, was mystically prefigure, to succeed, in place of the Jewes prophetical Sabbath. The day of our Saviours resurrection therefore, being the next day immediatly succeeding the last Sabbath (wheron our Saviour rested in his sacred grave) is the just seventh day of the Law, from the last formall prophetical Jewes Sabbath: As man naturally descended of Adam, is obliged to the command of the seventh day of the Law of God, implying the command of the whole Law. The Lords day therefore (the day of the Lords resurrection from the grave) is the true seventh day of the Evangelicall Law of God, decreed by God from all eternity. Where three fundamentall points of faith are necessarily to bee observed by the Christian Reader. First, as the first seventh day of the Law, was blessed & sanctified, by the Lords rest from the workes of the creation. And as the next seventh day of the prophetical Sabbath, was blessed and sanctified by the truth of the word of the Lords promised rest, in the promise of the blessed seed, to rest upon the last Sabbath from the redemption of man, from the curse of the Law, for the sinne of Adam. So the Lords day (the seventh day of the Evangelicall Law of faith) is blessed and sanctified, by the truth of the Lords fulfilled promise, by his Evangelicall rest. The last period of whose fulfilled promise, was in his conquest of his last enemy, by his resurrection from the power of the grave upon the Lords day.

day. Whereby the Lord rested from the fulfilling of his promise, of the blessed seed. By the power of whose infinit merit (by his Evangelicall rest) the Lords day is the blessed and sanctified seventh day of the Evangelicall Law, the word of eternall life & rest, and the immediate object of Christian faith.

Secondly, as the seventh day of the prophetical Sabbath, was immediatly commanded by the power of the Lords word (by his promised rest) commanding Adam and the Fathers, to beleve in the truth of his merit, by his promised rest, which was then prophesied, by the word of the prophetical Sabbath, commanding the ceremoniall worship of the Sabbath immediatly, as it was the seventh day of the prophetical Law, and in the seventh day the obedience of man to the command of the whole prophetical Law, by faith in the promise of the blessed seed: to whose faith the eternall blessing of the Lords promised Sabbaticall rest was due by the prophetical Law. So the Lords day is immediatly commanded, by the power of his immediate word, commanding all the nations of the world, to beleve the truth of his fulfilled promise by his seventh daies Evangelicall rest, as the Lords day is the seventh day of the Evangelicall Law, implying the command of the whole Law, first & immediatly commanding, the seventh daies worship by faith in the truth of the Lords fulfilled promise, to whose faith the blessing of the Lords merit, by his Evangelicall rest is due by the Evangelicall Law of faith, which is the blessing of the Lords day. This is therefore the howre and blessed day, which the Lord to'd the Samaritan woman, should come, when God should be worshiped, *In spirit and truth*: that is in the spirit of faith, in the truth of the Lords fulfilled promise. Thirdly, as by the light of the prophetical Sabbath day Adam and the Fathers, were literally lead, to the blessing of the Lords promised rest. So by the light of the Lords day, all the nations of the world are literally lead, to the blessing of the Lords merit by the truth of his fulfilled promise. Whosoever therefore doth denie the light of the truth of the Lords day (sealed by the precious blood of his blessed heart) doth necessarily denie the Lord, truth it selfe.

By this opening of the mystery of the Lords day, blessed & sanctified by his Evangelicall rest (necessarily implying his bloody rest) the judicious Reader may easily perceive the reason of the mistake, of the lords day: the only cause of which mistake, is in the mistaking of the last Sabbath, for the formall prophetical Jewes Sabbath: which was no waies the Jewes prophetical Sabbath, neither was either Jew or Gentile, obliged to the command of this last Sabbath: or had any hand in the fulfilling of the command of this last Sabbath being too hard and impossible a task for man as he is man. Let us leave therefore the command of this last Sabbath, to the Lord of the Sabbath, who as he

in his great mercy) oblige himselfe, to the obedience of the command of this last Sabbath: so (in his love and mercy to man) the Lord graciously fulfilled the command thereof for man. Let us leave I say this last Sabbath to the Lord of the Sabbath (who was only obliged to the command of this last Sabbath, as it is the seventh day of the Law, obliging the Lord himselfe as he is man) and we shall have the Lords day the just seventh day of the Evangelicall Law, as the Law of God obligeth man, naturally descended of Adam. And this is properly the Sabbath, whereby the Lord is intituled, Lord of the Sabbath. And the Sabbath (properly) that the Lord saith was made for man. For by the Lords fulfilling of this last Sabbath (by his bloody rest) the Lord rested from his cursed death of the Crosse for the redemption of man; and by his bloody rest in the grave did merit the eternall rest lost by Adam. By whose resurrection from the grave, the Lord did triumphantly and Evangelically rest from the fulfilling of his promise of the blessed seed. This twofold rest of the eternall word arising from the last mysticall Sabbath, was prefigurate, by a twofold type and figure. Of which twofold type and figure next.

CHAP. VI.

The twofold type and figure whereby the last Sabbath was prefigurate.

THe last Sabbath according to the mysticall sense was prefigurate, by a twofold type and figure. First the fulfilling of this Sabbath was prefigurate, by the blessed Virgin. Secondly, by the yeare of Jubile. First therefore of the prefiguring thereof, by the blessed Virgin. As by the Arke, with the word placed therein, and the Cherubins overshadowing the Mercie-seat, the blessed Virgin was prefigurate, from her conception of the blessed seed till her delivery of the blessed Child. So by the blessed Virgin, the rest, of Christ Jesus in the grave, upon the last Sabbath, till the day of his resurrection was prefigurate. Wherein a threefold type (most worthy of observation) is to be marked. First, by the virginall conception, of the blessed seed: the virginall conception of the blessed body of our Saviour, in the new hewen Tombe, out of a Rocke, wherein no man was ever laid, was prefigurate. Secondly by the Virgins going three quarters of a yeare with the blessed Child: the three daies rest, of the blessed body of Christ Jesus in the grave was prefigurate. Thirdly, as the renting the Vaile of the Temple did prefigurate, the renting of the sacred Virgins wombe, in the bringing forth of her first borne, the word made flesh; without the help of woman or man, (which was the naturall birth day of the Son of God. (So by the Virgins bringing forth of her first borne (the word made flesh) the mysticall bringing forth of the first borne

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Evangelicall Word, by the mysticall Virgin Sabbath (without the help of any created power) was prefigurate. Which was the mysticall birth day of the Evangelicall word. Whose mysticall birth day, being the just seventh day, from the last formall prophetical Jewes Sabbath (as man naturally descended of Adam is obliged to the Law of God) his mysticall birth day, is the true seventh day, of the Evangelicall Law. By the power of the word of his seventh daies Evangelicall rest, commanding the Evangelicall worship of the seventh day of his Law by man, and in the seventh day, the Evangelicall obedience of man, to his whole Evangelicall Law, implied in the seventh day. To whose faithfull obedience, the eternall blessing of his Evangelicall birth daies rest is due by the Law of God. The second type and figure, whereby the mysticall Virgin Sabbath was prefigurate: was the Sabbaticall yeare of Jubile. For first as in the yeare of Jubile, all bound men, all sold and pawned Land, the earth and the labouring Cattell were set at liberty; So by the bloody rest of Christ Jesus blessed body in the grave (for the space of the whole last Sabbath) all men condemned and bound by the curse of the Law for the sin of Adam, to eternall death and darknes, and the creatures created for man, were freed from the eternall curse of the Law, and set at liberty. Secondly as the yeare of Jubile (by the immediate influence of God) without all labour, help, or industry of man the earth (of its owne accord) did produce the fruit thereof, for the comfort of man, and for the creatures created for man, So by the mysticall Sabbath, (without all the help, aide, or assistance of any man naturally descended of Adam) did bring forth the Evangelicall word (enabled by the immediate act of his owne infinit power) upon the joyfull day of his resurrection: Who is the life, light, and foode of man, and by whom only man and all the creatures created for man, doe live, move, and have the continuation of their redeemed being. The blessed day of whose mysticall Evangelicall birth, being the just seventh day, from the last formall Jewes prophetical Sabbath (as man naturally descended of Adam, is obliged to the Law of God) the blessed day therefore of the Lords resurrection, is the true seventh day of the Evangelicall Law of righteousness of faith, whereby the Son of righteousness, in his blessed day began to shine one high, by inlightning the ceremoniall darknesse of the prophetical Sabbath (propheying his death) through all the Nations of the world, by the light of his blessed day, leading all men (by the hands of faith) to lay hold on the Evangelicall word, the Lord of the life, light, and rest of man, and of the creatures created for man, to be inbelized by the thankfull praises and *Jubiles* of all the Nations of the world. The mysticall Evangelicall birth day therefore, of the Evangelicall Word (the Lords day) is the true joyfull day of all the years of this life, pro-

phesied by the mysticall yeere of Jubile ; which by the truth of the Lords Evangelicall rest, from the fulfilling of the promise of the blessed seed (arising from his bloody rest) is the true Evangelical word of the seventh day of the Law of righteousness of faith, next to be declared.

C H A P. VII.

The declaration of the Evangelicall word.

THe Evangelicall word is taken in a twofold sense, first, the Evangelicall word is taken essentially for the second person of the sacred Trinity (God equal with the Father and Holy Spirit) in which sense the Evangelical word is incommunicable to man or Angel. Secondly, the Evangelical word is taken for the word of the Lords day (the 7th day of the Evangelical Law of faith) as it is the Image of God in his Son Christ Iesus. For as the Lords daies Evangelicall rest, is the Image of the Lords eternall life and rest: So the light of the Lords day is the Image of his inaccessible light, and in this sense the Evangelicall word, is communicable to man, and it is the life and light of man, and hath a twofold acception; first the Evangelicall word, is taken for the word of the Lords day, as it is the Evangelicall word of the seventh day of the Law of righteousness of faith. Secondly the Evangelicall word is taken, for the word of promise and new covenant, whereby both God and man are mutually obliged. For though the word of the seventh day of the Law, and the word of promise and covenant, be really one, yet they are of a formall difference. First therefore of the Evangelicall word of the Lords day, as it is the word of the seventh day of the Evangelicall Law of righteousness of faith.

The Evangelicall word of the Lords day, is the same reall word which was from the beginning. And therefore it is said by Iohn 1. 4. 5, that in it (that is) in that word was life, and that that life, was, the light of man, which doth in this manner appeare. First in the state of perfection, by the word of the Law written in Adams heart spiritually enlightned, Adam did live, move, and had the perfection of his naturall and spirituall being, and felicity. Whereby Adam was the Image of righteousness and holines. And the word of the first seventh day, of the Law of righteousness (implying the command of the whole Law) was objected to Adams externall senses, obliging Adam to the command of the Law of righteousness. To the merit of whose perfect obedience, the blessing of the first seventh daies eternall rest, was due by the Law of righteousness. Whereby, Adam had the continuation of his created estate of perfection and felicity, while Adam did stand in the perfection of his

his obedience : And was to have continued, eternally upon earth, to Adam
 by covenant ; if Adam had continued in the perfection of his obedience. The
 word of God therefore to Adam, before the fall (as he was the head of all
 men naturall to descend of his loines) was the word of the first seventh day
 of the Law of righteousness, implying the command of the whole Law. Se-
 condly, Adam (in whome as in the head, all were created) having trans-
 gressed the command of God, of the Law of righteousness, the transgression
 was infinit, for the transgression of the Law (as it is the Law of righteousness)
 is an immediate contempt against the infinit Majesty of God, and consequent-
 ly the sinne infinit. And the second Person of the Trinity in whom is only
 mercy (being then not revealed to Adam) the sinne was without any hope
 of revealed mercy : wherby Adam and all men created in Adam (as head)
 naturally to descend of Adam, were (in the justice of God by covenant)
 condemned to the eternall curse of the Law of righteousness, by the curse of
 eternall death and darknes. Adam therefore, and all men naturally to descend
 of Adam (as head) out of the infinit love and mercy of God to man in his Son
 Christ Iesus (according to his decree from all eternity) being redeemed
 from the curse of the Law by the cursed death of his only Son (which was
 to be sustained in his prefixed time) the word of the Law then written in
 the heart of man, was the redeemed Image of God in his Son Christ Iesus, by
 the power of which redeemed word, Adam after the fall did live, move, and
 had his redeemed grace of naturall and morall being ; but shut up in spiritu-
 all darknes till he was regenerate. And the word of the seventh day of the
 Law, was then objected to Adam's externall senses, as it was the propheti-
 call word of the seventh day of the Law of righteousness of faith in the pro-
 mise of the blessed seed : then by the name of the Sabbath of the Lord, pro-
 phesying the rest of the Lord (to wit) the blessed seed upon the Sabbath from
 the redemption of man from the curse of the Law for the sinne of Adam,
 whereby Adam (and all men naturally to descend of Adam) till the promise
 of the blessed seed was fulfilled, were obliged to beleve the promised rest of
 the blessed seed. To whose faith, the blessing of the Lords promised rest (by
 the prophetical Sabbath) was due by the Law. The word of God therefore
 to the Fathers (till the promise was fulfilled) was the prophetical word of
 the seventh day of the Law of righteousness of faith, in the promise of the
 blessed seed, by the light of the sabbaticall seventh day, leading the faith of
 man, to the blessing of the Lords promised rest of the blessed seed. By which
 faith, all the Fathers were saved, before the promise was fulfilled, in the
 Lords prefixed time according to his eternall decree. Thirdly, [the promise
 of the blessed seed, being fulfilled, (by the Lords daies Evangelicall rest) as
 by

by the redeemed word of the Law written in the heart, the naturall man, doth live move and hath his redeemed grace of naturall and morall being, shut up in spirituall darknes till he be regenerate. So the Evangelicall word of the Lords day (as it is the seventh day of the Evangelicall Law of righteousness of faith) is objected to the externall senses of man, as it is the word of the truth of the Lords Evangelicall rest, from the fulfilling of his promise of the blessed seed, obliging the faith of all the Nations of the World, to believe the truth of the Lords fulfilled promise, to whose faith, the blessing of the Lords merit of eternall life and rest, (by the fulfilling of his promise) is due morally by the Law, whereby the naturall mans redeemed grace of naturall and morall being, is continued while he is in this life, and being regenerate, hath his eternall life, light, and rest in the life to come.

The judicious reader therefore may plainly observe that the Evangelicall word of the Lords day (the seventh day of the Evangelicall Law of righteousness of faith) is the same reall word, which was from the beginning, in the true knowledge wherof is the life, light, & eternal rest of man: for as by the literall light, of the Lords day, the naturall man is literally led to the morall blessing of the Lords merit, by the Lords daies Evangelicall rest: So by the Lords spirituall light (in Gods prefixed time) the naturall man apprehending himselfe dead in actuall spirituall sinne (as sinne is a fearfull contempt against the infinit Majesty of God.) The naturall man in this spirituall feare (being led by this spirituall light, to the Lords infinit merit) doth (by the hands of his spirituall faith) lay such spirituall hold on the Lords infinit merit, as all the created powers of God, and all the temptations of the Divell, and the World, are not able to part the naturall man (being regenerate) from the grace of his spirituall hold. And this is that faith, which the Lord faith, is able to command, the greatest Mountaine of temptation, and to cast it selfe in the Sea, if it stand in the way, to seperate the regenerate man, from his spirituall hold of eternall life. Though his spirituall faith be so litle, as a graine of mustard seed. For the threatned Mountaine of naturall death it selfe, is not able, to seperate the regenerate man, from this spirituall hold totally and finally. This light of the Lords day therefore, is that light of that spirituall fire, which came downe from Heaven: not the fearfull fire light, of Gods consuming fire, which came downe from Heaven to burne the Holocaust Sacrifice of the Lambe of God: but the gracious light of the Lords deare love, warning, quickning, inlightning, and raising from the dead, where it doth shine: By which gracious light, as all men were raised from the first death of the curse of the Law for the sinne of Adam: So this gracious light doth now shine, to enlighten the faith of all the Nations of the World, to

save

save them from the merciles curse of the Law of faith which is the second death. Heere two speciall things are to be observed by the reader.

C H A P. VIII.

THe first is, the difference of the word of the Law written in the heart of man, and the word of the seventh day of the Law (implying the command of the whole Law) externally objected to the externall senses of man.

The second is the formall difference of the word of the seventh day of the Law from the beginning. First in the state of perfection, the word of the Law written in Adams heart, was the power of the Image of righteousness and holines, enabling Adam, to merit eternall life and rest upon earth. And the word of the first seventh day of the Law of righteousness, was objected to Adams externall senses, obliging the perfection of Adams obedience, to the command of the Law of God: to whose merit (by his actions of holines) the blessing of the first seventh daies eternall rest, was due by the Law to Adams merit. Secondly man being redeemed from the curse of the Law, the word of the Law, written in the heart, is the redeemed word, and Image of God in his Son Christ Iesus, first in the promise of the blessed seed, enabling Adam, from faith to faith to beleve the promise of the blessed seed. And the word of the seventh day of the Law of righteousness of faith, by the name of the Sabbath of the Lord, was objected to Adams externall senses, prophesying the rest, of the blessed seed, upon the Sabbath, from the redemption of man from the curse of the Law, obliging and commanding Adam, to beleve the promised rest, of the blessed seed; to whose faith, the blessing of the Lords eternall rest, was due by the Law, to Adams faith: in beleiving the the promised rest of the blessed seed. Thirdly after the Lords resurrection, the promise of the blessed seed (being fulfilled) the redeemed word of the Law written in the heart of man, is the Image of God, in his Son Christ Iesus in the truth of his fulfilled promise of the blessed seed enabling all men by moral faith, to beleve the Lords fulfilled promise of the blessed seed. And the Lords day (the seventh day of the Evangelicall Law of faith, blessed and sanctified by the truth of the merit of the Lords Evangelicall rest) is now objected to the externall senses, obliging all the Nations of the World, to believe the truth of the Lords merit, by his rest from the fulfilling of the promise of the blessed seed. To whose faith, the blessing of the Lords eternall rest, is due by the Evangelicall Law of faith.

As for the formall difference, of the word of every severall seventh daies rest of the Law, from the beginning, it doth consist in these two pointes.

First the formall difference of the seventh day of the Law (implying the command of the whole Law) doth arise from the formall manner, of Gods revealing of himselfe, by the word of his severall seventh daies rest, by the formallity of which severall rest, the formall worship of the seventh day is commanded. The second difference is, that by the least transgression of the Law of righteousness (in the state of perfection) the sinne was, without all hope of any revealed mercy, or time of repentance. But the transgression of the Law of righteousness of faith, is with all hope of mercy, and time of repentance, while there is day in this life. Of this declaration of the Evangelicall word, as it is the redeemed word of truth written in the heart of man : And as it is the Evangelicall word of the Lords day, the seventh day of the Evangelicall Law of faith, (implying the perfection of the redemption of man from the curse of the Law for the sinne of Adam,) I infer these subsequent necessary demonstrative conclusions.

C H A P. IX.

Conclusion. I.

It is by the redeemed word of the Law (as the Law is spirituall, immediately written in the soule of man, necessarily implying the power of intellectuall life and light) that the soule doth live, and hath its intellectuall moving, and being, which is the first act of the soule of man, as he is intellectuall, and a true humane spirit in potency, to his second intellectuall act. And it is by the word of the Law literally written in the heart of man (necessarily implying the power of naturall life and light) that man (as he is man) doth live, move, and hath his redeemed being, which is the first act of man, (as he is man and a rationall creature) in potency to his second naturall and morall act, by the species of the externall sensitive object, and this is the reason that John saith John 1.4. in it was life, and that life was the light of man.

Conclusion. 2. It is by the litterall light of the word of the Lords day (the seventh day of the Evangelicall Law of faith) objected to the externall senses (which is one reall light with the litterall light of the redeemed word of the Law in the heart) that the understanding and will of the naturall man is formally and morally produced in act : necessarily implying the naturall light, without which, the species of the externall object, can neither be morally, or naturally apprehended by the act of the understanding of man.

Conclusion. 3. Though man as he is a spirituall man (shut up in spirituall darknesse till he be regenerate) be said to be dead as he is a spirituall man, because he is deprived of the spirituall light of the holy Spirit for the time, (yet by

by the word of the Law immediately and spiritually written in the soule (necessarily implying the intellectuall life and light) the soule of man (humane spirit) doth live, and move intellectuallly, which intellectuall life and light, the spirituall light of the holy Spirit, doth necessarily presuppose: for the formall, action of holines, doth as necessarily presuppose, the intellectuall act of the soule, as the formall morall action, the naturall action of man: which are both by one reall light, though the intellectuall, be a pure unmixed light, and the naturall, a mixed light: by the essentiall union of the intellectuall, and sensitive nature of man, without which light, man were neither, an intellectuall or rationall creature, as hath bin formerly demonstrate.

Conclusion. 4. As by the internall word of the Law, which is eternally, spiritually, and immediatly written in the soule; the soule of man (humane spirit) is spiritually, immediatly, and eternally obliged, to the Law, as the Law is spirituall: So by the eternall word of the Law, literally written in the hart of man, man as he is man, is eternally and morally obliged to the Law of God, and consequently, the sensitive body being resolved from the soule, must remaine in its principle, to be reunited to the soule in the great day.

Conclusion. 5. The Lords day (blessed and sanctified by the Lords blessed resurrection and rest from the fulfilling of the promise of the blessed seed in time) was (in the eternall purpose and counsell of God before all time) the decreed seventh day of the Evangelicall Law of righteousness of faith.

Conclusion. 6. The literall light of the Lords day (the seventh day of the Lords Evangelicall rest) doth farre surmount the light of all the severall seventh dayes rest, of the eternall word, from the foundation of the world, for by the literall light, of the Lords day, the naturall man is fundamentally and literally led to all the former seventh daies rest, of the eternall word, from the beginning: all proceeding from the love of God to man.

Conclusion. 7. The literall light of the word of the Lords day, doth emply, the literall light of all the Scripture of God; and consequently, the whole excercite act, of the sacred decree of predestination, so farre as is revealed to man in this life.

Conclusion. 8. By the Lords daies Evangelicall rest, from the fulfilling of his promise of the blessed seed, (arising from his bloody rest) the Lord did manifest himselfe truth, and in that truth, love, and mercy to man.

Conclusion. 9. As our Saviour (by his birth, life, death, and by his rest in the grave) did manifest himselfe true man and (by his wonders, and miracles) did manifest himselfe the Son of God begot of the seed of the woman,

by the immediate unction of the holy Spirit: So by the infinit power, of his Evangelicall rest (in his triumphant victory, over the power of Satan, sinne, eternall death, and darknesse of Hell over the power of the curse of the Law, and over the power of the grave his last enemy) the Lord did manifest himselfe, Lord God and man, in the three coessentiall distinct Persons, of the glorious Trinity, the maner whereof, is clearly set downe in the Chapter following.

Conclusion. 10. As by the Lords Evangelicall rest, from the fulfilling of the promise of the blessed seed (arising from his bloody rest) was by his infinit power. So his merit by his rest from the redemption of man (from the curse of the Law, and from his fulfilling of the Law for man by his bloody rest) was likewise infinit. By the power of whose infinit merit, by the Lords daies Evangelicall rest (as it is the word of the eternall life and rest of man) the formall worship of the Lords day is commanded in spirit and truth. And therefore the Lord told the Samaritan woman. *The houre cometh and now is, when the true worshippers shall worship the Father (and consequently the Son and holy Spirit) in Spirit and truth. For God is a Spirit, and they that worship him, must worship him in Spirit and truth.* By which words, the formall Evangelicall worship of the Lords day is both set downe and commanded by the Lord of the Lords day: For first, the Lord told the Samaritan woman, commanding her to beleeve that the houre should come, which is the houre of the Lords day, which was then to come. Secondly, the Lord commanded the Samaritan woman to beleeve that God is a Spirit, and must be worshipped in Spirit and truth, (that is) in the Spirit of faith, in the truth of his Evangelicall rest from the fulfilling of his promise of the blessed seed: Which is the formall Evangelicall commanded worship of the Lords day, which must be sanctified by man after that formall manner, in the Spirit of faith in (the truth of the Lords merit by his Evangelicall rest as he) hath manifested himselfe to man by the day of his resurrection, (to wit) Lord God and man, in the three coessentiall distinct Persons of the glorious Trinity.

Thirdly, whereas the Lord, told the Samaritan woman that God must be worshipped in Spirit and truth, and that the Father requireth such worship. The formall Evangelicall worship of the Lords day, is immediatly commanded by the Lord of the Lords day, for Gods will and requiring of man, by his word, is the Lords immediate command to man. Fourthly, whereas the Lord said to the Samaritan woman (the houre is) in these words, the Lords last will & testament (to be executed after the testators death) is fully implied, for in the commanded worship of the Lords day, the whole Evangelicall morall Law of God (which is the whole Evangelicall word) is necessarily

cessarily implied. Fifthly, while as the Lord saith to the Samaritan woman, the houre cometh, when ye shall neither worship the Father, in this Mountaine or at Jerusalem: By these words, the formall ceremoniall worship of the prophetiall Sabbath (implying the whole prophetiall ceremoniall Law) is actually determined by the actuall immediate commanded Evangelicall worship of the Lords day, to the great comfort of both Jewes and Gentiles, in their freedome, from the sore yoke of the ceremoniall Law.

Conclusion. 11. All prophetiall ceremoniall worship, is barred from the truth of the Lords commanded worship, for by such ceremoniall worship, the truth of the Lords fulfilling of his promise of the blessed seed, is belied and necessarily denied, by the will worship of man.

Conclusion. 12. All ceremoniall pretended worship of God; by any maner of carved or painted Image, objectively representing to the eyes of man, the Son of God (as he is man) is contradictory to the truth of the Lords commanded worship by his Evangelicall rest, from the fulfilling of his promise of the blessed seed, as he is God and man: For first, by this ceremoniall pretended worship, God is immediatly worshipped as he is man: Secondly by the intervening of the sensitive object, between the Lord and his worship, the Lords worship is necessarily interrupted, and consequently the worship, a false faithles, idolatrous worship, necessarily denying the truth of the Lords commanded worship.

Conclusion. 13. All mediate pretended worship of God, by invocation of Angels or Saints departed this life, is repugnant to the Lords infinit merit, by the truth of his Evangelicall rest. For first, by the immediate object of such worship, intervening between the worshipper and the Lord, (as by his infinit merit, he is eternall life, & rest) the infinitnes of his merit is confined. Secondly, prayer being a most essentiall part of Gods immediate worship, by such invocation of the object, to which the prayer is directed, the worship of God is necessarily interrupted, while as man (by the Lords owne immediate command) is commanded to call upon the Lord himselfe, immediatly, in the day of trouble, and neither upon Saint or Angel: And consequently such mediate pretended worship of God, equall idolatry with the former.

Conclusion. 14. As all men for their first sinne in Adam (as head) were condemned to the curse of eternall death and darknes: So (by the infinite power of the Lords merit) all men were redeemed (in Adam as head) from the curse of eternall death, and from eternall, naturall, and spirituall darknes, shut up in temporall spirituall darknes, called unbeleeffe and originall sinne, for the infinit good of man.

Conclusion. 15. As by the perfection of the redemption of man (by the

power of the Lords infinit free merit) all men are freed from the curse of eternall, naturall, morall, and spirituall death, and from the eternall curse of naturall, morall and spirituall darknesse, (though shut up in temporall spirituall darknes:) So all men by the redeemed free power of the word in the heart (as they are naturall men) are restored to the free grace of naturall and morall life, and light, without any manner of necessitating the act of the understanding will or senses, either naturally or morally.

Conclusion. 16. All men (redeemed from the curse of the Law) by the eternall decree of predestination: being concluded in spirituall darknes (called unbeleeve and originall sinne) all naturall men (comming to actual morall understanding and action, before they be regenerate) are necessarily dead in actual sinne by their transgression of the Law of faith.

Conclusion. 17. By the redeemed word of the Law in the heart of man, man is the Image of God in his Son Christ Jesus, as he hath revealed himselfe, by the light of the word of the Lords day, truth, love, and mercy. First therefore the naturall man (by the power of the redeemed word of the Law written in his heart) is enabled to produce the workes of truth, love, and mercy morally, though not spiritually, which are the workes of morall faith. Secondly, and consequently (by the reall unity of the power of light and command of the word of the Law in his heart, with the light and command of the Lords day) the naturall mans heart is morally moved, to assent and to beleeve the truth of the Lords day: and to give morall obedience to the command of the Law implied in the Lords day: Thirdly, and consequently (by the power of the redeemed word in the heart) man is enabled to morall repentance, which doth necessarily proceed the act of morall faith.

Conclusion. 18. All tenents and assertions, denying, the universall grace of the redemption, of all men, from the curse of the Law, for their sinne in Adam, shut up in spirituall darknes (called unbeleeve and sinne) are contradictory to the truth of the Lords infinit merit, contradictory to the whole current of the sacred word, and consequently, to the sacred decree of predestination.

Conclusion. 19. All tenents and assertions, denying, the freedome of the naturall mans redeemed grace, by the free act of his understanding will and senses, (without any manner of the necessitating of the free act of man, either naturally or morally,) are contradictory, to the perfection of the redemption of man, by the Lords infinit merit. For the naturall mans will being necessitate, either naturally or morally, man is no man, as hath bin formerly demonstrate. And consequently the naturall man, by the perfection of his redemption, is enabled, with morall grace by the act of his understanding, (actually enlightned by the literall light of the Lords day) to understand morally,

rally, the grace of the Lords merit of eternall life and rest : and by the act of his will, to beleave morally, the Lords offered grace as hath bin formerly declared.

Conclusion. 20. All tenents and assertions, affirming, the universall spirituall grace of man, by the only act of the redemption ; (which grace is only by the spirituall light of the holy Spirit, enlightning the spirituall darknesse of the naturall man, in the act of regeneration) are contradictory, to the sacred word, and consequently, to the sacred decree of predestination : For all men freed from the curse of eternall death and darknesse, are shut up in temporall spiritual darknes (called unbelceet and sin) by the eternall decree of God.

Conclusion. 21. By all tenents and assertions, affirming that the naturall man (by his morall good workes) doth merit eternall life. The infinitnesse of the Lords merit is denied. Such assertions, are contradictory, to the very words of the new Covenant. For by the new covenant, the morall blessing of the Lords merit of eternall life, is immediatly offered, to the morall faith of the beleever. And therefore the Evangelicall Law, is called the Law of righteousness of faith, and not the Law of workes, for, from the morall faith of the naturall man, his morall good workes doe immediatly proceed and consequently, can merit nothing at all, and therefore the morall blessing of the Lords day (as it is the seventh day of the Evangelicall Law) is due morally and immediatly by the Law to the morall faith of the naturall man, whose faithfull workes of truth, love, and mercy, are mediatly commanded, as the effects of his morall faith, whereby the truth of the Lords infinit love and mercy is testified, by the naturall man, without the blessing of whose truth (by the Lords infinit merit) the naturall man could not so much as craule upon the earth.

Conclusion. 22. All tenents and assertions, affirming, that the free grace of the Lords infinit merit (by the new Covenant) is offered only to the elect, are contradictory to the very words of the new Covenant, whereby the free grace of the Lords infinit merit, of eternall life and rest, is freely offered, to all the Nations of the world. And therefore this state is called the state of grace, for though the state of man, under the propheticall obligation of the Law of faith, in the promise of the blessed seed, was likewise the state of grace, yet that was the estate of promised grace, and this is the state of grace of that fulfilled promise, for as the faithfull Fathers, were saved, from the curse of the propheticall Law, by faith in the promise of the blessed seed : So the faithfull are now saved, by faith, in the fulfilled promise.

Conclusion. 23. All tenents and assertions, whereby the faith of the beleever, and the Lords infinit merit, are seperate, and devided, (which is the Rocks,

Roocke, whereon the Lord told Peter the Church of God is builded,) are false and adulterous tenents and assertions, arising from the false light of error. Now because the Church of God is so much distempered by a multitude of such tenents and objections, all arising from the false light of the spirit of error; two short Theologicall Canons, or rules shall be set downe whereby the judicious Reader, is enabled, to make the strongest objection, against the truth of the sacred word, to vanish with the objecters breath. By meanes whereof, the spirit of error is discovered according to the Apostles command.

C H A P. X.

The first Canon.

ALl tenents and assertions of faith, repugnant to the literall light and truth of the Evangelicall word of the Lords day, (the seventh day of the Evangelicall Law of righteousness of faith) are from the false light, of the spirit of error.

The second Canon.

All pretended worship of God, repugnant, to the truth of the commanded Evangelicall worship, of the Lords day, is a false adulterous worship.

The explanation of the twofold Canon.

As the immediate object of faith is the Lords infinit merit, by his rest and resurrection, from the fulfilling of his promise of the blessed seed (the eternall life, light, and rest of man:) So is the literall light of the Lords day, the light whereby the object is enlightned, to be apprehended by the faith of man, which being one reall light, with the literall light of the redeemed word of truth, love, and mercy, written in the heart of man, whereby man doth live, move, and hath his being. As by this literall light, the naturall mans understanding, is morally produced in act, to apprehend, the object of the Lords merit (as it is the Lords truth.) So his will (by its love to that truth) is moved, to apprehend the object of the Lords merit, as it is the eternall life, light, and rest of man.

This literall light, is in the sound of the word of the Lords day: For as by the light of the Sunne, fire, or of any materiall light, the understanding of man is produced in act, by the mediate sense of seeing: So the sound of the word, is the light, whereby the understanding is produced in act, by the mediate sense of hearing.

I doe not meane heare, the light of the sound of the words as they are simply words, but as they are the sound, of the Evangelical word of the Lords day, the seventh day of the Evangelicall law of faith, the word of the eternall life and light of man; which being founded, by the faithfull Minister, in the

the naturall mans hearing, his understanding and will, is morally produced in act, to understand and believe, the truth of the Lords fulfilled promise of the blessed seed, as the Lord did (graciously) oblige himself to man by covenant, which was fulfilled by the Lords twofold resurrection.

The first was, by his resurrection from the grave; the second was by his resurrection from the earth to the heavens, from whence he did descend: For, as the Word is man, (the Son of God, with the Father and holy Spirit before all time) he did descend from the heavens to the earth; and as the Word is man, (the Son of God made flesh of the seed of the woman in time) he did ascend again to the heavens.

This twofold resurrection of the Word, doth comprehend the twelve Articles of Christian faith, all depending one upon another, like as many links of a chain, linked one into another, all arising from the literall light of the Lords day, (by his rest and resurrection from the fulfilling of his promise of the blessed seed) as the Lord did graciously oblige himself to man by the covenant: First therefore of the Lords resurrection from the grave, and next of his resurrection from the earth by his ascension to the heavens. The Lords resurrection from the grave, doth comprehend these ten fundamentall points of faith.

First, by the literal light of the sound of the evangelicall Word of the Lords day (really one with the literall light of the redeemed Word of the Law, written in the heart of man, whereby man doth live, move, and hath his redeemed state of being;) the naturall mans understanding is morally produced in act, (by the mediate sense of hearing) to understand, that the Lords resurrection from the grave, was the last period of his rest from the redemption of man, and all things lost by man, from the curse of the Law for the first sin of Adam. And that the Lords resurrection from the grave, was from the bloody rest in the grave; and his bloody rest in the grave, from his sustaining of the bloody cursed death of the crosse; and his bloody cursed death of the crosse, from his love and mercy to man.

Secondly, as by our Saviours bloody death, and rest in the grave, (necessarily presupposing his birth and life) our Saviour did manifest himself true man: so by our Saviours gracious words, glorious wonders and miracles, while he was personally upon earth (as our Saviour was man, the Son of God before all time;) so he did manifest himself man, the Son of God, in time, begot of the seed of the woman, by the overshadowing act of the Almighty.

Thirdly, as our Saviour, (as he is the eternall Son of God) by his sustaining of the eternall curse of the Law, did merit the salvation of Adam, (and of all men naturally to descend of Adam) from the first death (which was the curse of the Law for the sin of Adam:) so our Saviour by his bloody rest in the grave, for the full space of the seventh day of the last Sabbath (whereby the Law was fulfilled, as he was obliged to the Law for man,) as our Saviour is the eternall Son of God, he

did merit, the eternall life and rest of the first seventh day lost by Adam, due by the Law, to his eternall merit, which is the blessing of the Lords day, offered to the faith of all the nations of the world, by the new covenant, whereby all the faithful are saved from the second death, which is the curse of the Law of faith.

Fourthly, (by the literall light of the sound of the word of the Lords day) the naturall mans understanding, is morally produced in act (by the mediat sense of hearing) to understand that the Lords resurrection from the grave, was by his rest from the power of eternall death and darknesse of hell, from the eternall curse of the Law, the cause of eternall death; from sin (which he made himself for man) the cause of the curse of the Law, from the power of Satan, the cause of sin, and from the power of the grave, his last enemy; whereby the Lord, by the immediate act of his own immediate infinite power, did gloriously and triumphantly manifest himself truth to man, by the fulfilling of his promise of the blessed seed, and in that truth, love and mercy to man, and by that truth, love and mercy, Lord God and man, in the essentiall union of the divine and humane nature, Lord, God and man, equall with the Father, and holy Spirit: Lord, God and man, equall with the Father, by the work of the redemption of man eternally lost, by the eternall curse of the Law, and by the redemption of the creatures which were cursed for the sin of man, which are equall to the works of the creation: and the Lord did manifest himself, Lord, God and man, equall with the holy Spirit, as by the continuall influence of his blessing, the creatures which he hath redeemed, are conserved in their redeemed estate, which is the proper blessing of the holy Spirit, proceeding from the Father and the Son.

The name (Lord) therefore, is the name of the essentiall union of the divine and humane nature, necessarily implying the three coessentiall distinct persons of the glorious Trinity, and consequently implying the name Jesus, and Christ: For, as by the Lord, God and man, the lost creatures are restored, the Lord is the Father, Lord and commander of the creatures: And as he is the Saviour of man from eternall death; he is Jesus the eternall Son of God: and as by the continuall influence of his blessing, the creatures are conserved; he is Christ the anointed with the oile of gladnesse, the holy Spirit, and sanctifier; and consequently, as the redeemed word written in the heart of man, (by the power of which redeemed word, the naturall man doth live, move, and hath his redeemed state and grace of naturall and morall being) is the Image of God in his Son Christ Jesus, so the redeemed word in the heart of man, is the Image of the Lords truth, love, and mercy, whereby the naturall man is morally enabled (by the act of his understanding and will) to produce the works of truth, love, and mercy.

Fifthly, the Lords rest and resurrection from the fulfilling of his promise of the blessed seed, being by his infinite immediate power, his merit by his resurrection

rection and rest is infinite; and his love and mercy to man by his rest, is infinite.

Sixthly, as by the infinit power of the Lords merit (by his resurrection and rest) the day of the Lords resurrection, is blessed and sanctified for his worship by man (to whose faithfull worship, the infinite blessing of the Lords merit of eternall life and rest, is due by the Evangelicall law of faith:) so by the infinite power of his merit, the Evangelicall worship of the Lords day, is immediatly commanded, and in that immediate worship, (as the Lords day is the Evangelicall seventh day of the Evangelicall law of faith, implying the command of the whole law) the whole Evangelicall law is commanded, obliging all the nations of the world to believe the truth of the Lords fulfilled promise, to whose faith the blessing of the Lords Evangelicall eternall rest is due by the law, whereby the faithfull man is saved from the second death, which is the curse of the law of faith, and doth enjoy eternall life.

Seventhly, the naturall man, being commanded to believe that by faith in the Lords merit, he is saved from the second death; and Evangelicall faith being the act of the redeemed heart of man, and the originall of all his naturall and morall actions, (to which all men are inabled by the power of the redeemed Word of truth, love, and mercy, written in the heart of man:) faith therefore being commanded immediatly by the literall command of the law, (though necessarily implying the spirituall command) in the command of faith, the works of truth love and mercy, are necessarily commanded, which are the works of faith, without which, faith is but a dead faith, and man but a dead man; dead in actuall sin, though he doth live, all the days of this life. To the knowledge of which actuall sin as the naturall man is led by the literall light of the law, implied in the command of the Lords day: So by the knowledge of death, by actuall sin, the naturall man is moved to morall repentance; And by repentance to amendment of life, by the works of truth, love, and mercy, to which he is morally enabled by the power of the redeemed Word of truth, love and mercy in his heart, which are the works of faith, whereby the Lords merit is morally apprehended.

Eighthly, the new covenant made between God and man, being established, upon the immediat command of the Lords day, (the seventh day of the Evangelicall law of faith) as the Lord doth oblige himself to man, to conferre the actuall blessing of the Lords dayes eternall rest to the faithfull believer; so the Lord by his covenant doth oblige the finall contemner of his infinit merit, to the actuall mercilesse eternall curse of his Law. The Lords merit of mercy therefore being infinit, there is mercy for man all the day of this life: For, the new covenant is made to all men whatsoever, and at what time soever: For, *Mar. 13. 13.* whosoever shall endure to the end shall be saved. This end to the naturall man, is his finall perseverance, in his morall obedience, till the Lords prefixed time of his spirituall calling,

calling, by the spirituall grace of faith, whereby the naturall man, being regenerate, is saved, who hath nothing to necessitate his morall disobedience: And though he doth stumble and fall; yet (by the power of the redeemed word written in his heart) the naturall man hath freedome to repent morally, without necessitating of his impenitency; for morall repentance must necessarily precede morall faith. As the naturall man therefore is no wayes to dispaire of the Lords infinite mercy, while there is day in this life, (for the dispaire of the Lords infinite mercy, doth belie the Lords mercy, and doth detract from the infinitensse of the Lords merit;) so the naturall man is no wayes, (by his presumptuous continuance in sin and wickednesse) to contemn the Lords long patience, leading him so graciously to repentance, lest the Lord (in his justice) give him over to a reprobate minde, that he cannot repent, though he hath all the dayes of this life to repent by covenant.

Ninthly, the law of God being eternall, (eternally obliging man, as he is man) and the reward of the law, due by the law, to the merit of man, being according to the law eternall; there must be therefore resurrection from the dead, that man, as he is man, intellectuall and sensitive, may receive the eternall reward of the law in the full extent, to wit, eternall life and rest to the faithfull believer, in the merit of man, Jesus Christ the eternall Son of God; and the curse of the law by eternall death, to the merit of man the proud finall contemner of the Lords infinite merit, offered so freely to him in this life. The reward therefore of the law, in the full extent (as the reward is eternall) cannot be received by man till the last day.

Tenthly, (the Lord being the head of all men redeemed from the curse of the law for the sin of Adam) as the Lord hath his universall redeemed Church in all the nations of the world, (who by the power of the redeemed word of truth, love, and mercy, written in their heart) are all morally united by one faith, in one body, and by that faith, morally united to their head, the gracious Redeemer of all men: So the Lord being the mysticall head of his mysticall members, the Lord hath his mysticall universall Church, all united in one mysticall body, by spirituall faith; and by spirituall faith, all spiritually and indivisibly united to their mysticall head. These are the first ten fundamentall points of faith arising from the literall light of the Evangelicall sound of the word of the Lords day, by the Lords rest and resurrection from the grave, leading the naturall mans understanding by faith, to apprehend the Lords merit, to save him from the curse of the law of faith. Next therefore of the fundamentall points of faith arising from the Lords resurrection from the earth by his ascension to the heavens; to which his resurrection from his grave doth extend) where the Lord sitteth at the right hand of the infinite power of the Father, whence two fundamentall points of faith doth arise.

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First, the Lord (according to his promise, that the seed of the woman shall break the head of the old Serpent, and the head of his cursed seed) hath obliged himself by the new covenant, that by his second coming from the heavens (gloriously united to his mysticall members) shall revenge the blood of man upon Satan and his cursed seed. First, the blood of man, first betrayed by Satan, to fall under the curse of the law. Secondly, the blood of man, Jesus Christ, the eternall Son of God, by his redemption of man from the eternall curse of the law. Thirdly, the blood of the Lords mysticall members, persecuted by Satan and his cursed seed, for their valorous defending of his sacred truth in this life: For, the Lord as head, united to his mysticall members, is the mysticall man, who must break the old Serpents head, and the head of his cursed seed, in the great day, afterwards more fully to be declared. This breaking of the head of the old Serpent, and of the head of his cursed seed, is by the Lords judging, condemning, and by the actual infliction of the eternall curse and reward of the law (in the full extent) to the great glory of God, the eternall comfort of the faithfull, and to the finall eternall and utter confusion of Satan and his cursed seed, in the great day.

The second fundamentall point of faith, arising from the Lords resurrection from the earth by his ascension to the heavens, is, that the Lord hath graciously obliged himself by the covenant, to send the Comforter, *John* 16. 7. (the Spirit of truth) by whose spirituall light, (enlightening the spirituall darknesse of the naturall man) the Lords mysticall members are begot, and by the spirituall power of whose spirituall life, by that spirituall light, the regenerate are enabled, with the gift of patience to overcome all the afflictions and temptations of Satan and of his cursed seed in this life, which is the Lords earnest of their incorruptible crown of glory in the life to come for their valor, in their defence of his truth in this life. In these twelve fundamentall points of faith, as by the literall light of the sound of the word of the Lords day, (by his rest and resurrection from the grave) the naturall mans understanding is morally enlightened: So by the power of the redeemed Word of truth, written in the heart, the naturall man is morally enabled to believe these twelve fundamentall points of faith: And therefore by the new covenant, all men are obliged and commanded to believe these twelve fundamentall points of faith upon the twofold reward of the law. By this literall light therefore of the sound of the truth of the Evangelicall word of the Lords day, the judicious Reader is enabled with all boldnesse to condemn all tenents and assertions of faith, repugnant to the truth of this light; for false adulterous tenents and assertions. And with the like boldnesse, to condemn all pretended worship of God, repugnant to the truth of the Lords Evangelicall commanded worship in spirit and truth, for a false adulterous worship of God, arising from the false light of error.

This false light from whence this adulterous worship of God doth arise, is the ceremoniall light of some sensitive visible object, whereby the understanding is produced in act, by the mediate sense of seeing, which for the most part, is the sensitive objective carved or painted image of the eternall Son of God, as he is man, which is a most faithlesse false adulterous and idolatrous worship. It is faithlesse, because faith is by hearing of the Word (the Image of God in his Son Christ Jesus) and not by the seeing of the Image of our Saviour in his humility, as he is man. It is false worship, because it doth belie the truth of the Lords glorious resurrection: it is an adulterous worship, because it is repugnant to the truth of the light of the Lords commanded Evangelicall worship, in spirit and in truth: It is an adulterous worship, because the sensitive visible object doth interveen between the Lord and his worship; and in this sense, a liar is called an Idolater, because the falshood which the liar doth maintain, doth interveen between the liar and the light of the Word of truth, love, and mercy in his heart, which is the Image of God, obliging the heart of the liar, to declare and witnesse the truth, which is called the light and law of conscience; and so is the covetous man, under which name, the liar, hypocrite, coozener, cheater, extortioner, briber, whoremaster, drunkard, murderer, and in a word, the foul malicious cruell affection of man: for, by all such foul desire of the covetous man, the light of the word of truth, love and mercy in the heart (redeemed by our Saviours sacred blood) is belied, darkned, and obscured, and the foul desire worshipped as an Idol, contrary to the light of the command of the word of the seventh day of the law really one with the literall light of the law written in the heart of man. And though our Saviours bloody rest, be necessarily implied in the Lords Evangelicall rest; yet his bloody rest is not to be represented by any sensitive visible object to the sense of seeing, but by the light of the sound of the commanded word of truth (to wit) the Lords day, to the sense of hearing preached by the faithfull Minister of the Word. Neither must any man excuse the hanging up of our Saviours Image (in his humility as he is man) pretending that he hath the Image objected to his eyes, only to put him in minde of our Saviours love by his death. To whom I answer, that by this manner of putting thee in minde of our Saviours love, thou puttst the Lord in minde of his fearfull wrath against thee: For, first it is by the Lords Evangelicall rest that thou art immediatly saved, the truth whereof, thou art commanded to worship in the Spirit of faith upon the mercilesse curse of the law. Secondly, the species of the sensitive Image, doth interveen between thy mind and the Lords worship, whom thou art commanded to worship immediatly; and consequently, thy putting in minde an Idolatrous mentall worship; for preventing of which Idolatrous worship, the faithfull Minister, by the sound of the word is commanded to instruct the people committed to his charge at his peril; for by the new covenant,

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the Apostles are immediately commanded, to teach and to preach the truth of the Lords Evangelicall worship, to all the Nations of the world, as the Lord hath revealed himselfe, by the Evangelicall rest of the Lords day. And in the Apostles, the Apostolicall successors (the Ministers of the word) are commanded, to the like teaching and preaching of the truth of the Lords Evangelicall commanded worship, to the people committed to their charge. The new Covenant therefore, being commanded, as well upon the mercilesse curie of the Law of faith, as upon the blessing of the Lords Evangelicall rest; It doth stand the Ministers of the Sacred word in hand, to look to the faithfull discharge of so strict an imposed task.

Now, though in the commanded Evangelicall Sacraments, (implying the Lords whole last Will and Testament, which is the Evangelicall word) the word be objectively presented to the sense of seeing, touching, tasting and smelling; as by the light of the sound of the word, it is objected to the sense of hearing, that man as he is man, may receive the word sacramentally, that is, by faith in the word represented by the externall elements: Yet this sacramentall object, doth not represent the object of faith, (to wit, the Word Jesus Christ the Son of God) to come, and to suffer for the sins of man; but doth represent him by his cursed death of the Crosse, by his bloody rest in the grave, and by his Resurrection from the grave, to be received sacramentally by faith in his merit, by his cursed death of the Crosse, by his bloody rest in the grave, and by his Resurrection and rest, from the fulfilling of his promise of the blessed seed; which both the Sacraments doe most lively signifie: for the better conceiving whereof, it is to be understood, that the Sacraments were not delivered in the primitive Church, but to such as were come to actuall, naturall, and morall understanding and action.

First therefore, in the Sacrament of Baptisme, by the baptizeds ducking and (as it were) drowning in the water, (according to the manner of the primitive Church) the party to be baptized (freed from the curse of the Law, for the sin of Adam) is signified to be drowned and dead in actuall sin, by his transgression of the law of faith, as by his arising out of the water, his rising from the death of actuall sin, to the new life of faith; and that his actuall sins are washed away by his faith in the Lords merit; which is the water of eternall life, purchased by the water and blood issuing from our Saviours heart, represented by the sacramentall water. So in the Sacrament of the Lords Supper, by the sacramentall bread, the bread of life is signified, whereby the baptizeds faith is nourished and preserved, as by the naturall bread, his naturall life is maintained and continued. By the breaking of the Sacramentall bread, the breaking of our Saviours body, by the curie of the Crosse:

Crosse is signified : as by the Sacramentall wine, our Saviours heart bloud is signified, whereby the bread of life is purchased, which being Sacramentally received by faith, the receiver hath the temporall blessing of the Lords merit, by his Evangelicall seventh dayes rest in this life, and eternall rest in the life to come; and therefore it is said, *Wee must not live by bread alone, but by every word proceeding from God*, Mat. 4. 4. And this is the reason that the Word is called the Bread of life; as by the sensitive bread, the sensitive nature of man, is temporally continued and preserved; so by the spirituall understanding of the Word Christ Jesus, (the Word and Bread of life, spiritually and Sacramentally received by faith) the spirituall life of the receiver, is eternally continued, according to our Saviours owne word, *This is life eternall to know thee the onely true God, and Christ Jesus whom thou hast sent*. Here a Question may be moved to be answered in the Chapter following.

CHAP. XI.

The light of the word is in the sound of the word.

THe Apostle doth affirme, that faith is by hearing of the word, Rom. 10. 17. The Question therefore may bee moved : Is not faith likewise by reading of the word? I answer. The Question here, is of morall faith: And therefore I say, That faith is not by reading of the word, as the written word, is the object of the sense of seeing: but as the written word doth presuppose the word spoken, (for it is the word spoken that is read) in which case morall faith may be said to be by reading. For, many times God (by his objective concursive grace) doth concur with the naturall mans reading of the word, and with the reading of the spirituall Writers upon the word, whereby the naturall mans understanding is enlightened, and his will moved morally to beleave the word, and his heart inclined, to give morall obedience to the literall command of the word: But while God doth not afford his cōcursive objective grace (which is in his free pleasure) the naturall man readeth but a dead letter; for the life of the word is in the sound of the word to the hearing: while as by the spirituall Ministers word, the heart of man (where the redeemed word of the Law is written) is roused and moved by the sound of the word, threatening of Gods judgements for sin, whereby man is raised from sin, and moved to arme himselfe against Satan and his instruments. And this is the reason that the Ministers of God are called Trumpeters; for, as at the sound of the Trumpet the whole Army is roused, to Arme themselves against the enemy: so at the sound of the word by the spirituall Minister, man is roused and stirred up, to resist the temptation of Satan, and of his instruments.

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The life of the word therefore, is in the sound of the word. And this is the reason, that the Apostle saith, that faith is by hearing of the word which is the word of the Lords day, the seventh day of the Evangelicall Law of faith implying the whole Evangelicall Law and Word of God. Now as the Evangelicall Word of the Lords day hath bin declared to be the true Evangelicall Word of the seventh day of the Evangelicall Law of faith. So for the Readers satisfaction in this fundamentall point (the cheife point of Christian faith) the manner shall be set downe that the sound of the word of the Lords day doth arise from the written word of God.

C H A P. XII.

The sound of the word of the Lords day doth arise from the written word of God.

First, the whole Evangel is only the sound of the word of the Lords day, from the Lords promise of the blessed seed, to his conception of the seed of the woman: from his conception to his birth: from his birth to his death, from his death to his rest in the grave, whereby he did manifest himselfe, first, that he was the promised blessed seed, the Son of God, the light and life of man, by his gracious word, by his glorious wonders and miracles. Secondly, that he was love and mercy to man (Love) by his gracious curing of many sensitive diseases of man (incurable by man as he is only man.) Mercy by his pardoning of sinne as he is the Son of God. Thirdly, Christ Jesus the Son of God (begotten of the seed of the woman) did manifest himselfe by his death, that he is the Saviour of all men for their sinne in Adam: Fourthly, by his fulfilling of the Law (in his rest in the grave for the whole space of the seventh day of the last Sabbath) the eternall life and rest of the first seventh day (lost by Adam) was manifested to be redeemed by our Saviour. All performed by Jesus Christ, the Son of God, man begotten of the seed of the woman. But his resurrection from the grave (by his rest from the fulfilling of the Law implying his bloody rest in his grave from the redemption of man) was by his infinit power, as he is Lord Jesus Christ the Son of God begotten of the seed of the woman (by the immediate unction of the holy Spirit) God equall with the Father and holy Spirit, By whose rest the Lords day (the day of the Lords resurrection) was blessed and sanctified for the Lords thankful worship by man, implying the light of the word of the whole Evangel: Though the Lords day, was first called (by the Evangelists) the day of the Lords resurrection, to convince the false report of the Jewes who had suborned the Keepers of the sacred grave, to affirme, that the Disciples had stolen away the Lords blessed Body, from the grave. As the Lords day was

called by the Apostles, the first day of the weeke: least by naming of any other seventh day then the great propheticall Sabbath, in the first plantation of the Evangel, the stubborne Jewes should have utterly rejected the embracing of the Evangel. All which is but the light of the sound of the word of the Lords day.

But of all the sounds of the word of the Lords day in the Evangel: John Baptists sound (that Elias) did passe all: for his sound was, as if the Lord then had suffered, and had risen from the dead: For first by Johns pointing at the Lambe of God, that taketh away the sinne of the World, our Saviours death was signified. Secondly, by Johns baptizing of our Saviour, (in Christs submersion and rising out of the water) his rest in the grave and resurrection, was lively expressed. Thirdly, by Johns affirming, that he did see the Spirit of God (in forme of a Dove) to descend from Heaven upon our Saviour; the calling of the Jewes and Gentiles (by the new Covenant) was most lively expressed, for by the Doves outstretched wings, the Lords armes of mercy (by his Evangelicall bloody rest) were spread out from Heaven, to embrace all the Nations of the World. Secondly, the whole tractate of the acts (from end to end) is nothing else, but the light of the sound of the word of the Lords day. For by the founding of the word of the Lords resurrection by the Apostles, what a world of wonders and miracles, were wrought, and how many thousands (by the light of the sound of the word) came (by the hands of faith) to lay hold on the Lords daies Evangelicall rest? Thirdly, the new Covenant, is immediatly, established upon the Evangelicall word of the Lords day by inseperable union. Fourthly, the Apostle doth affirme, that the sound of the word (to wit) of the Lords day, went to the ends of the earth. Fifthly, John doth call the day of the Lords resurrection the Lords day. Sixtly, the Apostle to the Hebrews doth set downe the Lords day, the Evangelicall Word of the seventh day of the Law of righteousness of faith, most plainly saying, first, that after a long time (which was the time of the promised rest of the propheticall Sabbaticall seventh day) there was another certaine seventh day, appointed in David (that is) in Davids seed. Secondly, that the Lord of life, to wit the Son of David, did enter this day into his rest, from his resting from the fulfilling of his promise of the blessed seed, which is his Evangelicall rest, necessarily implying his bloody promised Sabbaticall rest from the worke of the redemption: As he did first rest, from the workes of the creation: Thirdly, the Apostle proveth that this day appointed in David, was for the people to enter into this seventh daies rest: For (saith the Apostle) *Hebrews 4. 8.* if Joshua could have given the people of Israel rest (to wit) by the promised rest of the propheticall Sabbaticall seventh

venth day, then had not David bin appointed to speake of another day, that is another seventh day, which the Apollle *Hebrews* 4. 12. calls the lively powerful word of God, which is the word of the Lords day, the true Evangelicall Word, of the seventh day of the Law of righteousnesse of faith, (by the Evangelicall sound thereof) sharper then any two edged sword, deviding and seperating the soule from the spirit, where the soule is taken for the soule of man, as he is a naturall man, and the spirit is taken for the soule of man, as he is regenerate and a spirituall man, for by the spirituall sanctifying understanding of the word, the rebellious powers of the flesh, of man, as he is a naturall man, are devided and subdued by the power of the Spirit, though not totally in this life: And therefore, the Apollle *Paul* doth affirme, that the sins proceeding from his rebellious flesh are none of his, to wit, as he is a spirituall man. Seventhly, *David* doth prophetically affirme, *Psal.* 118. 24. First, that this is the day which the Lord hath made, exhorting all men to rejoyce in this blessed day; which day *David* did see, with his spirituall eyes of faith: for the Lord did fulfill this prophesie of *David* indeed, for the Lord made this day with his precious bloud. Secondly, *David* doth prophetically affirme, *Psal.* 118. 22. that it was the glorious light of this seventh dayes rest, (which *David* calls the corner stone) which the Judaicall builders did refuse, and now is made the head of the corner, mounted above the heaven of heavens, (the Tabernacle not made with hands) wherein the Lord of life, (Head of his mysticall members) is entered, to make continuall intercession (as their Advocate,) at the Throne and Alter of righteousnesse, by the merit of his fulfilling of the Law of righteousnesse; whereby all the actuall sins of his mysticall members (united to their mysticall head, by his indivisible love) are covered, and freed from the curse of the Evangelicall Law of faith, by the new Covenant. As by his cursed death of the altar of the Crosse, they are freed from the curse of the Law, for their sinne in Adam by the first Covenant. Eightly, the Lord himselfe doth affirme, *Iohn* 8. 56. that Abraham did see this his joyfull day, (to wit) with his spirituall eyes of faith, in the eight day of the Sacrament of circumcision, wherein there doth lye no small mysterie; for, the child was to be circumcised upon the eight day, though the eight day did fall upon the propheticall Sabbath day: upon which day no worke was to be done, under the paine of death, much lesse the shedding of mans bloud.

The shedding of mans bloud therefore upon the Sabbath, was onely lawfull, by the command of the Sacramentall circumcision: for, both the propheticall Sacraments (implying the whole propheticall ceremoniall Law) were commanded in the Church of God, before the Law was gi-

ven to Moses, to the end that the Jews might understand, that the Law to the fathers, before Moses and after Moses (till Christs resurrection) was really one, and the same Law of God, and one and the same formall oblige-ment of the Law. The point of the mysterie lyeth in this; That the Sacra-ment of circumcision, (which was the eighth day) was preferred to the command of the Sabbath, which was the seventh day of the Law, implying the command of the whole Law. Now, the Sacrament of circumcision, was but the shadow of the Sacrament of the Lords day, which was the eight day from the last propheticall Sabbath, reckoning the propheticall Sabbath in-clusively, for the first day in the accompt of the eight dayes: though by be-ginning the accompt, from the last formall Jews propheticall Sabbath, (ex-clusively) the Lords day, as man naturally descended of Adam is obliged to the Law, is the just seventh day from the last formall Jews propheticall Sab-bath, as hath beene declared. What an admirable faith was this of Abra-ham to see this day so farre off, which the Lord affirmeth that Abraham did see, and that Abraham did rejoyce in the sight of this blessed day? Ninth-ly, the Lord of life, (the Lord of the Evangelicall law of the righteousness of faith) the true eternall rest of the Evangelicall seventh day of the Law, doth call this blessed day, his owne day, *John* 8.5.6. His owne day, by all true title, and right of righteousness it selfe, his owne; which in spite of the power of darkenesse must shine till the eternall day. Tenthly, this is the most joyfull day of dayes, for by the Evangelicall sound of the Lords dayes Evangelicall rest, the Jews and Gentiles, were actually called to one Church, and were made one fold, to the joyous and thankfull jubiling of all the Nations of the world. Eleventhly, by the Evangelicall sound of the Lords daies Evangelicall rest, (arising from his bloody rest) all the propheticall Sabbaths, all the jubilees of Sabbaths, and all the prophecies, prophesying from the foundation of the world, of the comming and suffering of the Lord of life, (the promised blessed seed) are actually determined. Twelfthly, by his bloody Sabbaticall rest, necessarily implied in his Evangelicall seventh dayes rest of the Lords day: All the altars and sacrifices, (the foundation of the partition wall of the ceremoniall Law) and all the figures, types, rites, and propheticall ceremonies, from the foundation of the world built there-on, (by which partition the Gentiles were barred, from the judiciaall service of God) all are rased from the very foundation, never to be reiterate in the Church of God. Last of all, Mary Magdalen did not know the Lord of life, *John*.20.16 17: (the eternall rest of his blessed day) though Mary did see the Lord with her bodily eyes, till she heard the sound of the word, of the Evan-gelicall seventh dayes eternall rest, calling Mary. At the hearing of the sound

found of whose Evangelicall word, while Mary knowing the Lord, would have embraced him, in her armes; the Lord said, Mary touch me not; to wit, but by thine arms of faith.

The Lord, after his resurrection, did first honour Mary, to be the joyfull trumpeter to sound the news of the word of his mysticall Evangelicall birth-day, to the Apostles themselves, as the Lord of life, the Son of God, as he is man, did honour Mary, the blessed Virgin, to be inclosed in her wombe, and to be the first proclaimer of the joyfull day of his naturall birth. Though woman therefore (seduced by the false trechery of Satan) was the instrument of the fall of man; yet woman, first and last, was the most happy news-bringer, of the most joyfull tidings that ever came to man or Angel. Let a man therefore honour woman, whom God the Lord hath so highly honoured: For, first, woman was the happy instrument of the salvation of man, and of the confirmed grace of the Angels. Secondly, woman was the happy instrument that man is crowned with the incorruptible crown of glory eternally in all heavenly happinesse; whereas, though man had stood in the state of perfection, man must have enjoyed his perfection and felicity but eternally upon earth.

And so much for the declaration of the Evangelicall word, as the word is the seventh day of the Evangelicall law of faith, implying the command of the whole law, which is the Lords day, the blessed day of dayes. We are next, according to our method, to declare the Evangelicall word, as it is the word of the new covenant and promise of God. But a question doth arise of the Lords day, first necessarily to be answered.

CHAP. XIII.

The Evangelicall sense of the bowing of the knee at the name of Jesus.

THe Question here may be moved: Since at the name of Jesus every knee must bow, *Phil. 2. 10, 11.* of things in heaven, of things upon earth, and of things under the earth; wherefore is not the seventh day of the Evangelicall law of faith, called rather by the name of Jesus day, then by the name of the Lords day?

I answer, because it is by the light of the seventh day of the Evangelicall law of faith, (by the truth of the Lords Evangelicall rest and resurrection from the fulfilling of his promise of the blessed seed) that Jesus is known to be the Saviour of man, the eternall Son of God, Lord, God and man, equall to the Father and holy Spirit (as hath been formerly declared,) by the infinite sanctified power of whose blessed merit, the Lords day is blessed and sanctified, and the Evangelicall worship of the Lords day, immediatly commanded. Though Jesus therefore, be the name of the Son of God, as he is man, begot of the seed of the woman, and the Saviour of man, by his cursed death and bloody rest in the grave,

(without whose resurrection from the dead, Jesus the Son of God, Adam, and all men created in Adam, as head, must have died eternally under the eternall curse of the law ;) yet the name Lord, is his name, by his infinit power he hath overcome the power of death and the grave, necessarily implying the name Jesus, and Christ, as hath formerly been declared. The Lords day therefore is the day of our Lord Jesus Christ, immediatly, and not immediatly the day of Jesus : And consequently the bowing of the knee at the name of Jesus, is the bowing of the knee at the name of the Lord Jesus ; by which bowing of the knee, the Evangelicall commanded worship of the Lords day is implied ; as may plainly appear by the Apostles words, saying, that God hath given him a name above all names, that at the name of Jesus, every knee shall bow, and that every tongue shall confesse, that Jesus Christ is the Lord : For, as the religious bowing of the knee is from the believing heart, (implying the Spirit of the mind) that Jesus, the Saviour of man, is the Lord, (whereby the internall and externall worship of God is expressed :) So the confession of the tongue ; as likewise from the Spirit of faith in the heart, that Jesus the Saviour of man, is the Lord, by the truth of his merit, by his Evangelicall rest and resurrection from the fulfilling of his promise of the blessed seed upon the Lords day, whereby the worship of the Lords day is commanded in spirit and truth : In which commanded worship, all the internall and externall worship of God is necessarily implied. In this sense, the Apostle saith, *Rom. 10. 10.* with the heart man doth believe to righteousness, and with the mouth man doth confesse to salvation ; that is, with the heart, implying the Spirit of the mind (enlightened by the light of the Lords day, really one with the light of the redeemed word of the law in the heart) man doth believe, that the Lord hath fulfilled the law of righteousness, by whose merit, the believer is saved ; and with the mouth man doth confesse, before God and man, that he is saved by faith in the truth of the Lords only merit ; for as by his only merit all men are saved from the first death, which is the curse of the law for the sin of Adam ; so all the faithfull are saved from the second death, which is the curse of the law of faith.

The externall bowing of the knee therefore, at the name of Jesus (without adding or implying (Lord) proceeding from the believing of the heart) is but a faithlesse and irreligious worship of God by man. In these words of the Apostle, concerning the bowing of the knee, (which is a Prophecie, and now fulfilled by the Lords dayes Evangelicall rest and resurrection) three speciall things are to be observed :

First, though the name Jesus (signifying a Saviour) be given to man (as at the power of the Lords command, man is saved by man from temporall danger ;) yet the name Jesus, as he is Lord, God and man, is incommunicable to man or Angel ; and a name above all names properly and immediatly ascribed to the Son,
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the second person of the Trinity. And therefore we see, that in the Apostles salutations by their Epistles) they do pray for peace and grace from God the Father and from our Lord Jesus Christ: For as the Lord is man (the Son of God equall with the Father and holy Spirit before all time) so he is man, the Son of God in time of the seed of the woman in the essentiall union of the divine nature of the Father, Son and holy Spirit, with the humane nature: Lord God and man. And consequently, the three coessentiall distinct Persons of the Trinity. Lord God and man.

The second thing to be observed in the words, is, that by the things in Heaven, the Saints departed this life; and the blessed Angels, are to be understood: for as the Saints in Heaven doe (with all humility) acknowledge their glory and heavenly felicity, to the only merit of the Lord Jesus Christ: So doe the Angels (with all humility) acknowledge the conserved grace of their created perfection to the merit of the Lord Jesus Christ, to whom his merit doth extend, who are conserved as ministring spirits, for man: First, for man, Christ Jesus, while he was personally upon earth, that his foote should not dash against a stone: *Luke 4. 10.* and secondly, they are ministring spirits, for his mysticall members, that the foot of their fayth shall not be dashed (totally and finally) against the stony temptation of Satan and his instruments in this life. The third thing to be observed, is, that by things upon earth, man and the sensitive and insensitive creatures created for man, are to be understood; and by things under (or within the earth) the waters, mineralls, and other things created for the use of man, which as they were all cursed for man, so they are all redeemed from the curse with man; in whose behalfe man is to bend the knees of his heart, with all thankfulness to the Lord Jesus Christ, and to testifie his thankfulness, by his thank-worship of the Lords day, as the Lord hath revealed himselfe by the Lords dayes Evangelicall rest, Lord Jesus Christ God and man in the three coessentiall distinct persons of the glorious Trinity. And so much for the declaration of the Evangelicall Word, as it is the word of the Lords day the seventh day of the Evangelicall Law. Next (according to our methode) the Evangelicall Word is to be declared, as it is the word of promise and new Covenant made by God with man.

C H A P. XIV.

*The Evangelicall Covenant made by God with man, in his Son Christ
Jesus called the new Covenant.*

The Evangelicall Word of the Lords day (the seventh day of the Evangelicall Law of righteousness of faith) & the Evangelicall Word of promise
and

and new Covenant, are really one, but of a formall difference. First, of the reall unity of both, and next of the formall difference. The reall unity of both, doth consist in this, that the word of promise and new Covenant (which is the Lords merit of eternall life by his resurrection and rest from the fulfilling of his promise of the blessed seed) is the blessing of the Lords day: For by the Lords infinit merit (by the Lords daies Evangelicall rest) the Lords day, is blessed, sanctified, and commanded, for the seventh day of the Evangelicall Law, implying the command of the whole Evangelicall Law of faith. And consequently, the word of promise and new Covenant, and the word of the Lords day really one, for the one is necessarily implied in the other, as may appeare by the severall names of the new Covenant. First, the new Covenant is called the Covenant of grace, because the Lords merit of eternall life (by the Lords dayes Evangelicall rest, from the fulfilling of his promise of the blessed seed, which is the blessing of the Lords day) is freely offered to all beleivers, by the new Covenant, without all respect to the merit of any man naturally descended of Adam, whereby all beleivers are saved from the second death, which is the curse of the Law of faith. And consequently the word of promise, and the word of the Lords day are really one. Secondly, the new Covenant is called the Covenant of truth, because the Lord, by his Evangelicall resurrection and rest, from the faithfull fulfilling of his promise of the blessed seed, (upon his blessed day did manifest himselfe truth to man) by the truth of whose infinite merit (by his Evangelicall rest) the Lords day is blessed, sanctified, and commanded. Which blessing of eternall life, is word of promise, and new Covenant, and consequently the word of promise, and the word of the Lords day really one. Thirdly, the new Covenant is called the Covenant of mercy; because, as the Lord (by his Evangelicall rest) did manifest himselfe truth to man; so in that truth, the Lord (by his infinite merit) did manifest himselfe, love and mercy to man: for, as by his curled death of the Crosse, our Saviour did merit the salvation of all men, from the curse of the Law, for the sin of Adam: So by his bloody rest in the grave, by his fulfilling of the law in the seventh day of the last Sabbath, the eternall life and rest (lost by Adam from the first seventh day of the law) was due to the Lords merit, whereby all beleivers are saved from the second death, extending his twofold love and mercy to all men by the new Covenant: whole mercy (according to the truth of his infinite merit) being likewise infinite: The Lords gracious armes of mercy, are outstretched to the penitent sinner, for all the daies of this life, by the new Covenant. And this is the reason, that wretched men do so insult, upon the Lords infinite mercy, by their continuance in sin and wickednesse, because they

they see the daily love and mercy of God extended to all men in this life, whose Sun doth shine, and his rain doth fall, both upon the just and the unjust, *Mat. 5. 45.* And this is likewise the reason, that many (though most unjustly) do grudge the temporall blessings of God to the wicked, who, though they do enjoy the temporall blessings of the Lords merit, by his Evangelicall rest; yet they are far from the spirituall blessing of the Lords merit, whereby man is only saved. But the Lord hath thus graciously obliged himself by the new covenant; first, that wretched man should not despair of the Lords mercy, while he hath all the dayes of this life to repent him of his actual sins: Secondly, that the wicked may be excuselesse: For, though God willeth that all men should be saved, *1 Tim. 2. 4.* by testifying of their thankfulnesse for their redemption, by the works of truth, love, and mercy, to which they are morally enabled (by the redeemed word of the law, written in their heart) yet while the wicked man (without any created power, to necessitate his morall disobedience) doth (by his obstinate continuance in sin and wickednesse) make himself the cursed seed of Satan. The Lord doth justly give him over to a reprobate minde, and doth most justly will his condemnation; where (by the way) the difference between the first and second covenant, is to be observed for the least transgression of the law by the first covenant, was without all revealed hope of mercy, or time of repentance; but the second covenant (both Prophetically and Evangelically) is with all hope of mercy by repentance for all the days of this life: Fourthly, the new covenant, is called the covenant of faith; because the Lords merit of eternall life, by his Evangelicall rest, (which is the blessing of the Lords day) is the immediate object of faith; and therefore the Evangelicall law, is called the law of righteousness of faith, though the works of faith, (which are the works of truth, love, and mercy) are equally commanded in the command of faith, which is the necessary, sole immediate efficient cause of the works of faith; and therefore necessarily commanded in the command of faith: while the Apostle therefore doth affirm, that man is justified by faith, without the works of the law, we must understand, that the works meant by the Apostle, are the ceremoniall works of the Propheticall law, and not the Evangelicall works of faith; to which works, the Apostle doth exhort both the Jews and Gentiles; and therefore the Apostle James saith, shew me thy faith by thy works. Now, the Lords merit of eternall life (which is the blessing of the Lords day) being really one; the word of promise and new covenant, and the word of the seventh day of the Evangelicall law are really one, and so much for the reall unity of both: next of the formall difference.

The formall difference of both, doth consist in this, that by the new covenant, God and man are mutually obliged in the Evangelicall word of the Lords day: For, as God by his new covenant doth formally oblige man to believe the

truth of his fulfilled promise of the blessed seed, by his Evangelicall rest: So the Lord doth mutually oblige himself by the truth of his merit (by his Evangelicall rest) to save the believer from the curse of the second death; obliging likewise the unbeliever, and finall contemner of his free gracious offer, to the mercilesse curse of the law of faith.

But, by the Evangelicall word of the Lords day, (the seventh day of the Evangelicall law) the Lord doth formally command man to testifie his beliefe, to the word of eternall life, as the Lords Word is his law to man. The chief precept of whose law, is the commanded worship of the Lords day; in which commanded worship, the whole Evangelicall law of righteousness of faith, as formally and necessarily commanded, commanding the faith of man in the originall; which is the love of the heart, where the redeemed word of the law is written, really one with the Evangelicall word of the seventh day of the law (the Lords day) by the power of which redeemed word in the heart (which is the Image of God in his Son Christ Jesus, truth, love, and mercy itself) all men are morally enabled by the works of truth, love and mercy, to give morall obedience to the command of the Evangelicall law, which are the works of faith; the chief work whereof is the truth of the commanded worship of the Lords day, whereby the Lord by his Evangelicall rest, hath manifested himself truth, love, and mercy to man. The judicious Reader, therefore, may plainly perceive, that though there be a formall difference between the word of the seventh day of the Evangelicall law, and of the word of promise and the new covenant: yet they are really one and the one necessarily implied in the other: For, (as hath been formerly declared) God cannot morally command man to his new covenant, but by the immediate command of the word of the seventh day of the law, implying the command of the whole Evangelicall law, which is the Evangelicall word of the Lords day: For, there is neither life, light, or the power of command, in any precept of the Evangelicall law of righteousness of faith, but by the only immediate commanded worship of the Lords day, in that commanded worship, implying the command of the whole law. And therefore the blessing of the Lords merit (by the Lords dayes Evangelicall rest) is only and immediatly due (by the law) to the faithfull worship of the Lords day, for the fulfilling of the whole law, which is fulfilled by faith in the Lords infinite merit, by whose infinite sanctified merit, (by his Evangelicall resurrection and rest from the fulfilling of his promise) the Lords day is the word of eternall life and the immediate object of Christian faith; without the command therefore, of the Lord day, (as it is his law to man,) there is neither life, or light for man, or any law or new covenant, or any object for the faith of man dead in actuall sin, as all men, (freed from the curse of the law for the sin of Adam) are before they be regenerate, by their transgression.

transgression of the law of faith. And therefore as our Saviour by his bloody rest in the grave by his fulfilling of the command of the seventh day, did fulfill the whole law (as our Saviour was obliged to the law for man) to whose merit the eternall life and rest lost by Adam is due by the law ? so the Lord Iesus Christ (eternall life and rest) by his resurrection and rest from the fulfilling of his promise of the blessed seed upon the day of his resurrection , did oblige all men again to his new Covenant, by the immediate command of the Lords dayes commanded worship, (blessed and sanctified by his merit), to believe in his fulfilled promise of the blessed seed ; to whose faith, the blessing of his merit of eternall life is due by the law which is commanded in the cōmanded worship of the Lords day, as may appear by the word of promise & new covenant: *Go and teach & preach the Evangel to all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, Mar. 16. 15, 16. he that shal believe, shall be saved, but he that wil not believe, shall be condemned.* The sense of the word of the covenant is this : Go and preach the Evangel, that is, go and preach & proclaim the glad tidings of my resurrection and rest, this day from the fulfilling of my promise of the blessed seed (which is the summe of the whole Evangel, implied in the Lords day, by the Lords Evangelicall rest ;) go therefore, preach the Evangel to all nations, baptizing them, in the name of the Father, and of the Son, and of the holy Spirit, as by my resurrection and rest this day from the power of sin, Satan, hell, eternall death, the curse of the law, and the power of the grave, I have manifested my self (by mine own infinit immediate power) Truth to man by the fulfilling of my promise ; and in that truth, love, and mercy to man, and in that truth, love, and mercy, God and man, in the three coessentiall distinct persons of the Trinity ; whosoever shall believe in me, (to wit, eternall life, and rest by the power of my infinit merit by my Evangelicall rest) shall be saved from the curse of the second death, for the transgression of the law of faith, as by my bloody rest in the grave, (from the cursed death of the crosse) all men are saved from the curse of the law for their transgression of the law in Adam, which is the first death ; he that will not believe in me, shall be condemned, to wit, to the mercilesse curse of the Evangelicall law of faith, which is mercilesse. This salvation and condemnation of man, (being the twofold reward of the Evangelicall law, due by the law, according to the obedience or finall disobedience of man) : The Lord commands man to his new covenant by the immediate word and command of the Evangelical law, by which command the reward is only due. The chief precept of whose Evangelicall law, being the precept of the Lords commanded worship (implying the command of the whole Evangelicall obedience and Religion of man). The Lords day therefore, (by the Lords immediate word) is commanded, and in the Lords day (as it is the seventh day of the Evangelicall law) the obedience of man, to the whole Evangelicall law is necessarily com-
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manded.

manded. Thus, according to the truth of the sacred word, having set down the true sense of the new covenant; I next set down the formall obligation of man to the Evangelicall law of God by the new covenant.

As the Lords resurrection and rest, from his fulfilling of his promise of the blessed seed (upon the Lords day) doth extend to the safety of all men from the curse of eternall death for the first sinne in Adam: And to the safety of all beleevers, dead in actuall sinne, for their owne naturall transgression, of the Evangelicall law of righteousness of faith: So the merit of the Lords resurrection, doth likewise extend, to the confirmation of the blessed Angels, in the grace of their created perfection, who are sent as ministring spirits, for the saving of the elect, from being finally overcome, by the temptation of satan and his cruell instruments. The Lords resurrection and rest therefore (upon the Lords day) being the most joyfull newes that ever came to Man or Angell, his seventh dayes rest is formally Evangelicall; and consequently the commanded worship of the Lords day, formally Evangelicall; which is therefore commanded in spirit and truth, that is in the spirit of faith, in the truth of the Lords merit, to the joy and comfort of all the Nations of the world. For both Jew and Gentile (by the immediate command of the Lords dayes commanded Evangelicall worship) are freed from the fore yoke of the sabbaticall seventh dayes Propheticall ceremoniall worship, implying the whole ceremoniall law.

According to the formall Evangelicall worship therefore of the Lords day (the seventh day of the Evangelicall law) the whole Evangelicall law of righteousness of faith, is formally and Evangelically both obliged and commanded, by the immediate word of the Lord of the Lords day by his new Covenant, obliging and commanding, the faithfull obedience of all the Nations of the world (first and immediately) to the commanded Evangelicall worship of the Lords day, and in that commanded worship commanding the faithfull obedience of man to the command of the whole Evangelicall law of faith, that by beleeving in the Lords merit (by the Lords dayes evangelicall rest) they may be saved from the curse of the second death: to which command all men are morally enabled by the redeemed word of the law written in their heart, really one with the command of the Lords day.

C H A P. XV.

It was impossible (in any morall right, by the command of the law) that the last Sabbath could have been worshipped, either for the Jewes formall Propheticall Sabbath, or for the Lords day.

OF the declaration of the Lords day a twofold Question may be moved: The first is, whether (in any morall right by the command of the law) the last Sabbath,

Sabbath, (by the whole space whereof, the sacred body of the Lord did rest in his grave) might not have been worshipped for the formall Jewes Prophetical Sabbath? The second question is, Whether (in any morall right by the command of the law) the last Sabbath might not have been worshipped for the Lords day, the first Evangelicall seventh day of the law of faith?

First, I answer to the first Question.

Lest there be a mistake in this Discourse, I first state the Question. The question here, is not in the matter of fact, whether the Jews did celebrate, or did not celebrate, the ceremoniall worship of the last Sabbath, for the Jews prophetical Sabbath. But the Question is, whether (in any morall right by the command of the Law) the Jews might have worshipped that day, by the Ceremoniall worship of their prophetical Sabbath. And now I answer; And do affirme, that it is impossible (by any right of the command of the law of God) that the Jews might have celebrated the last Sabbath, for their prophetical Sabbath; for such commanded worship had inferred a twofold necessary contradiction in the command of the law. For first, by such ceremoniall worship of the last Sabbath, Christs death should have been prefigurate to be hereafter, while as his sacred body lay in the grave.

Secondly, though the formall prophetical Jews Sabbath day, was not actually determined, till it was immediately determined, by the day of Christs resurrection from the grave: yet all the prophecies, of all the prophetical Sabbaths, all the jubilees of Sabbaths, and all the prophecies, prophesying of Christ, from the foundation of the world, were all actually determined, by his rest in the grave, for the whole space of the last Sabbath. So that if there should have beene any such command of the law; the prophecies should have beene fulfilled, and not fulfilled as by the ceremoniall worship of the last Sabbath Christ should have beene dead, and not dead; which is a twofold contradiction. Neither in all reason, durst the High Priest that day, offer to celebrate the ceremoniall worship of the golden Altar, (which he was to discharge, after the service of the brazen Alter) and that for this twofold feare. First, the great rent (from the top to the bottome) of the Vale of the Temple, was just betwene the golden Alter, and the Table of Shew-bread, where a great deale of stones and rubbish must fall, whereby the table of Shew-bread, and the golden Alter were parted; mystically signifying to the High Priest, that the bread of life was sepearte; and departed from the ceremoniall worship of the golden Altar. Now, the golden Altar standing so neere to the great ruinous wall, the Priest in his comming up to offer sweet Incense at the golden Altar, might have beene afraid to be brained with the stones falling from the great rent of the Vale.

The next feare was farre greater : for, the high Priest in his comming up to offer Incense at the golden Alter, (the rent of the wall being so great) must have seene the Arke of the Covenant, the golden Crowne and the Cherubims covering the Mercy-seat, to which the glorious lights of the golden Candlesticks were directly opposite ; Now it was death for the Priest himselfe to looke on the Arke of the Lord, with any materiall light : Infomuch, that (out of all question) by the reflex of the light of the golden Candlesticks, from the golden Crowne, Cherubims, and Mercy-seat, and from the glistring gold of the golden Alter : All the Priests were that day confounded. Though the High Priest, or any man that day, without any feare, might have entered the highest place, and have touched, and looked on the Arke; but it was more then was then knowne to the high Priest. Against this it may be objected : Luke the Evangelist saith, *Luke 23 56*. That the women, according to the command of the Law, rested from going to the sacred grave that day, which command of the Law, was the command of the prophetical Sabbath day, I answer. Luke, the faithfull Historiographer of the sacred History, doth faithfully relate the act of the religious women, with the precise circumstance of the time of the act, what the women (then full of sorrow for the Lord of life) were constrained to doe, out of their respect to the command of the Sabbath, which was that day in force, for ought that the women did know : But Luke, doth not relate what the women might have done that day : Neither had it been fitting for the Evangelist so to have done ; for the formall command of the Sabbath day (as it was the formall prophetical Jews Sabbath day) was not actually determined, till it was determined by the next day, the day of Christs resurrection from the grave, to wit, the Lords day though the prophecies of the Sabbath were then actually determined. And so much for answer to the first Question.

To the second Question, I answer. That it had beene as impossible (in any morall right by the command of the Law) that the last Sabbath (for the whole space whereof the blessed body of our Saviour rested in the sacred grave) could have beene worshipped for the Lords day. For first, the mournfull, sorrowfull, and lamentable light of the sound of the word, of the seventh day of the last Sabbath, had been repugnant to the joyfull Evangelicall sound, & light of the word of the Lords day. Secondly, the Evangelicall worship of the Lords day, to have beene celebrate, upon the last Sabbath; had implied a manifest contradiction, in the command of the law ; for, so the law should have commanded the day of the Lords resurrection to be worshipped in spirit and :ruth ; while as contrary to all truth, the sensitive body of our Saviour did lye dead in the grave that day. Thirdly, by the commanded wor-
ship

ship of that Sabbath, to be celebrate by the Evangelicall worship of the Lords day had been contradictory to the sacred written Word of God, by his eternall decree; for the last enemy to be conquered by the Lord of life, was the grave. Fourthly, the commanded Evangelicall worship of that day, had been contradictory to Christs own prophesie, which was, that he should rise again the third day, while by his Evangelicall worship, he must have risen the second day. Fifthly, by such commanded Evangelicall worship of the last Sabbath; the Apostles must have been false witnesses, in preaching and proclaiming, that the Lord was risen from the grave, while his sacred body did rest in the grave. Sixthly, such Evangelicall worship of the last Sabbath had overthrown the chief Article of Christian faith: For all Christians are obliged to believe, that the Lord of life rose the third day from the grave, and not the second day; and so much for answer to the second question against this declaration of the Lords day, three objections are to be answered.

CH A P. XVI.

The reason that God is said to be Alpha and Omega, the first and the last.

FIRST, it may be objected; that by the establishing of the Lords day, for the Evangelicall morall seventh day of the law of faith, there is one seventh day of the law, (implying the whole law) lost in the account. Now, heaven and earth must perish before a jot or a tittle of the law shall perish, *Luke 86. 17.* For the law of God is eternall. I answer, By this account, there is neither any jot or tittle of the seventh day of the law of God lost; neither by this account is there any prejudice at all to the decreed six dayes work, allowed by the law to man: For the seventh day of the last Sabbath, implying the whole law (as Christ Jesus was obliged thereby, as he is man) was fulfilled by himself. Now, by the fulfilling of the law, the law is established, and not lost; if man (by his finall obstinate contempt of the law) should escape the curse of the law, at Christs second coming, then the law we lost indeed: Or, if the Lord had not fulfilled the command of the seventh day of the last Sabbath, (as the Lord did oblige himself by the propheticall covenant) the seventh day of the law (implying the command of the whole law) had been likewise utterly lost, as man Christ Jesus, the Son of God, was obliged to the command of the law. This objection therefore, is easily answered, by the former declaration: For, God and man being mutually obliged to the propheticall covenant, by the seventh day of the law, (then by the name of the Sabbath of the Lord) the obligation of man to the propheticall covenant, was formally twofold: First, man (to wit) Adam (and all men naturally to descend of Adam) were formally obliged to the command of the seventh day, as it was then the propheticall Sabbath, obliging the faith of man to believe the promised.

mised rest of the blessed seed, prophesied by the propheticall Sabbath, untill the promised rest was fulfilled by the blessed seed: Secondly, man, the Son of God (Christ Iesus the blessed seed) was formally obliged by the propheticall covenant, to fulfill his promised rest, By his obedience to the command of the seventh day of the last Sabbath, as it was prophesied by the propheticall Sabbath: who having fulfilled the command of the last Sabbath (by his obedience) even to the death of the Crosse by his redemption of man, from the curse of the law for the sinne of Adam: And by his rest in the grave (after his death) upon the last Sabbath, haveing fulfilled the whole law in the command of the seventh day: The eternall life and rest, of the first seventh day lost by Adam, was redeemed likewise for man, and due by the law to our Saviours merit. Now the eternall life and rest of man, being in our Saviour: The Lord by his resurrection from the grave, did manifest himselfe, truth to man (by the fulfilling of his promised rest) and in that truth, Lord God, Iesus Christ the eternall Son of God, God equall with the Father and holy Spirit, the eternall life and rest of man, The day of whose resurrection, being the just seventh day of the law, as man naturally descended of Adam, is obliged to the law of God; the Lord by the power of his merit by his Evangelicall rest, from the fulfilling of the law for man (implying his bloody rest from the redemption of man from the curse of the law for the sinne of Adam) doth command the day of his resurrection (the Lords day) to be worshipped by man, for the seventh day of his Evangelicall law. And therefore to conclude this answer, The seventh day of the law (by the last Sabbath) being fulfilled by our Saviours obedience even to the death of the Crosse: and the seventh day of the law (as man naturally descended of Adam is obliged to the law) being continued, in the command of the Lords day, there is not any seventh day, or any jot or tittle of the law lost, as man is obliged to the law of God. Where the judicious Reader may observe, that as the gracious promise of the blessed seed, went forth from the eternall Word, (eternall life and rest) So by the fulfilling of his promise, the eternall life and rest of man, is returned to the Word. And this is the reason, that God is called *Alpha and Omega*, the first and the last, *Rev. 22. 13.* all in all. Even as wee see the great Ocean, from whence all the wells, springs, brooks, rivers, and all the waters falling from the clouds doe proceed; So all do returne to the Ocean, from whence they came: and so much for answer to the first objection.

The second objection is this.

Neither Christ Iesus or his Apostles, have set downe the command of the Lords day, in the written word of God. The Lord therefore, hath left the power to command the Lords day, to the Apostolicke Successours, Ministers of

of the Word and Sacraments to command (for that blessed day) what day of the weeke they shall thinke fitting. Of all the objections, that ever was objected by man, this is one of the most fearfull: which doth rase from the foundation, all what hath bin faithfully declared in this tractate, and the very foundation of truth it selfe: where there is two maine fundamentall points of faith overthrowne: the first is in the antecedent: the next is in the consequent. I answer first to the antecedent. By this assertion, that the Lord of life (the Lord of the Law of righteousness of faith) or his Apostles hath not commanded, the Lords day (the Evangelicall seventh day of the Law of righteousness of faith) the Lord of life, is charged with the foule aspersion of untruth: For if the seventh day of the Evangelicall Law of faith, implying the command of the whole Law, be not immediatly commanded, by the Lord himselfe, by his immediate word, there is never a precept, of the whole Evangelicall morall Law commanded. And therefore to vindicate the truth of God from this horrible aspersion, I answer, after this threefold manner.

First, if we touch this tenet, with the touchstone of the twofold Theologicall Canon set downe in the tenth Chapter of this third booke; we shall find this tenet, to vanish with the objecters breath; first, therefore to touch the tenet with the first Canon. First, the foule adulterous light of the sound, of the false word of this assertion, is repugnant, to the light, of the sound of the word of the Lords day, and to the truth of the Lords Evangelicall rest: For by the immediate power of his infinit merit by his Evangelicall seventh daies rest, the seventh is blessed and sanctified, and the worship of the seventh day commanded, and in the seventh day, the whole morall Evangelicall Law of faith. To the faithfull obedience of man, to which command the temporall blessing, of the Lords daies Evangelicall rest, is due to man, whereby man hath the continuation of his redeemed light, life, and rest in this life, and eternall rest in the life to come: contrary to the adulterous light, of the sound of the words of this tenet, whereby the Lords day, is affirmed to be by the immediate command of man, by meanes whereof, we must hold our life, light, moveing, and being, in this life, and eternall rest in the life to come, immediatly from the command of man. Next to touch the tenet with the second Theologicall Canon set downe in the forenamed Chapter. By the sound of the words, of this false assertion, the command of man doth intervene, and come betweene the faith of the beleever and the Lords merit, by his Evangelicall seventh daies rest; which being the rocke and rest, whereon the visible Church of God is built, by this assertion, the Church of God it selfe, and the Lords commanded worship is rased from the very foundation. For my second answer to this assertion, to wit, that neither Christ or his A-

postles, hath commanded the Lords day in the written word of God. I answer with the Apostle Iohn. 1 *Iohn* 2, 7. There is no new command, but the same which was from the beginning; and that was the sound of the word of the first seventh day of the Law of righteousness to Adam and now it is the sound of the word of the seventh day of the Law of righteousness of faith, first prophetical and now Evangelicall. And though the Apostle to the Hebrewes: *Hebrewes* 7. 12. doth affirme, that with the Leviticall Priesthood the Law was changed: Yet we must understand, that the Law of righteousness is never really changed, though the Law be formerly changed, from the formall prophetical ceremoniall obligation, by the prophetical Sabbath, to the formall Evangelicall obligation of the law, by the Lords day, by the immediate command whereof, the seventh day of the prophetical ceremoniall Sabbath, implying the whole morall prophetical ceremoniall law is actually determined, & the Lords day, the seventh day of the Evangelicall law, implying the whole morall evangelicall law, actually established by the new Covenant.

Let the thanklesse objecter therefore, doe but determine the seventh day of the prophetical Sabbath (set downe to Moses in the decalogue) by the Lords day, as the Lord himselfe hath determined the same, by the word of the Lords daies Evangelicall rest: And he shall finde, that the Lords day, and the whole morall Evangelicall law, is set downe in ten severall morall precepts. My third answer to the antecedent of this fearfull objection, is this. It was the infinit wisdom, and the infinit love and mercy of God to man, that the Evangelicall morall law of faith, was not set downe in the written word, in distinct formall precepts, as it was set downe to Moses, in the prophetical decalog: for if the Evangelicall law had bin so set downe: the morall prophetical law, and the whole old Testament had bin quite misregarded: Without the true knowledge whereof there is no foundation for Christian faith: I next answer to the consequent, of the objection.

C H A P. XVII

The Lords day is by the immediate command of the Lords owne word, and not by the command of the word of the Church.

THe consequent of the objection, is, that the Lord hath left, the power of the commanding of his blessed day to the Apostolicall successors (the Ministers of his Word and Sacraments) to appoint, for the Lords day, what day of the weeke they shall thinke fitting: To this I answer, that this is all one to affirme, that the Lord hath left, to the Apostolicall successors, the power to be God himselfe. For it is by the only merit of the Lords Evangelicall

call seventh dayes rest, arising from his bloody rest, that the Apostolicall successors themselves, and that all men under the heavens have the continuation of their redeemed light and life, moving and being. It is most certaine, that there was great power given to the Apostles, and in the Apostles, to the Apostolicall successors, though all the power given to the Apostles, was not given to the Apostolicall successors, and Ministers of the word.

But all the created powers of heaven and earth are not capable of any such power, as to command the Evangelicall worship of the Lords day, implying the command of the whole Evangelicall morall law of God.

The great power which was given to the Apostles, was, for the maintaining of the Evangelicall word of the seventh day of the law of righteousness of faith, implying the whole word and law of God; which the Lord of the Lords day, did plant, while he was personally upon earth, and watered with his precious blood: for the enabling of the Apostles to the establishing and encrease whereof, the Keyes of the kingdome of Heaven (that rich Pearle) were delivered to the Apostles, which are the keyes of the Old and New Testament; this power of the keyes of the kingdome of heaven, delivered to the Apostles was threefold. The first was the power of the light of the word, which did shine from the word it selfe, the Lord of the law of righteousness of faith. By which power the Apostles were enabled to teach and preach the Evangell to all the Nations of the world. The second power of the word was, the power of healing, disposing, and the power of miracles, whereby their doctrine was confirmed, and the Evangell established. The third was the power of command, whereby obedience was given to the word taught and preached by the Apostles.

The power of the light of the word, whereby the Apostles were enabled to teach and preach, was morall and spirituall: the morall light, was the light of the sound of the mediate word of the Lord of life; by which light, the Apostles were first literally led to the Lords merit, by his Evangelicall rest, which is the first light leading to the kingdome of heaven. The glorious riches of this light, (bought at the price of the sacred blood of the Lord of light) was prefigure by the light of the golden Candlesticks, in the holy place, and by the rich robe and vesture of the high Priest; as also the sound of this rich word, was prefigure by the sound of the bells, hanging at the high Priests rich vesture, *Exod. 28. 33.*

The spirituall light, by which the Apostles were enabled to teach and preach the Evangell, was in the spirituall sanctifying understanding of the word of the law of righteousness, which the Apostles received of the holy Spirit, of the Lord of light and life, immediately signified by our Saviour

breathing upon the Apostles, *John* 20.22. while as he said, Receive yee the holy Spirit ; by which power of sanctifying light the Apostles were enabled with the spiritual power, to teach and preach, and with the holinesse of spirituall action, whereby they shined as pure light in the darkenesse of the world, leading all men to the kingdome of heaven, who were able to be led by that light. This pure light of spirituall righteousness, was likewise prefigure, *Exod.* 28.36. by the inscription of righteousness and holinesse ingraven in the Brest-plate of the high Priest, and by the high Priests white pure vesture, with which he was cloathed, when he went in once a yeare, into the holiest place, to obtaine pardon of actuall sin, at the Mercy-seat. And this is the light and holinesse of life, with which the Apostolicall successors, are to be continually vested to goe in and out before their charge.

The second power of the Keyes of the word, whereby the Apostles were enabled, *Marke* 16.17. was the power of healing, dispossessing of possessed with evill spirits, and with the power of miracles, which was given to the Apostles, for the confirmation of their doctrine, and for the establishing of the Evangell, planted by the Lord of the Lords day, sealed by his precious blood. Which being established by the Apostles, and the establishing thereof sealed likewise by their owne blood, the power of healing, dispossessing, and miracles, did determine in the Apostles, according to the eternall decree of God. And this power of the word given to the Apostles, was likewise prefigure by Aarons Rod, placed by the word, in the Arke of the Covenant.

The third power of the Keyes of the word, given to the Apostles, *John* 20.23. (which is likewise given in the Apostles, to the Apostolicall successors) is the morall power of commanding the obedience of man, to the command of the word. And this power doth consist in mercy and justice: In mercy, the authority is given to pardon the morall sin of the penitent scandalous contemner, of the command of the word delivered by the Apostles and Ministers of the word. The power of justice, is in the authority of the morall sword of excommunication. Whereby the proud rebellious contemners of the word (preached by the Apostles and Ministers of the word) are cut off from the visible Church, and from the blessing of the Lords merit, which is by the hearing of his word. To the end that Evangelicall morall obedience, may be given to the teaching and preaching of the word. Now because the pardon of spirituall sinne, is incommunicable to any created power of God ; The Lord therefore did oblige himselfe by Covenant to the Apostles, and in the Apostles, to the Apostolicall successors, to remit, or retaine, spirituallly, what morall sin soever the Apostles should pardon or retaine

tain morally upon earth, which is a most admirable power, given to the Ministers of the Word: For, by this power of the keys, the proudest rebellious contemner of the command of God, founded by the Ministers of the word and sacraments, is brought to subjection. And that for two main reasons: The first is, because the proud contemner being excommunicate, the sin is never pardoned by God, before it be first pardoned by the Ministers of the Word, which is a most fearfull case, if the contemner, should die in his impenitency and obstinacy. The second reason is, because the civill sword of the Magistrate, is to second the power of the morall sword, to free the Church of God from such proud contempt, to whose protection the militant Church of God is committed, as to the Father of the family, to be preserved in the purity of the light of the word, and in the freedome of the profession of the word, in which respect the twofold portion of the first born, is due by the law of God to the King. The first is, the inheritance of the crown; for the enabling of the King to advance the obedient (to the command of the word) who are alwayes his most faithfull and loyall subjects. The second is the power of the civill sword (implying the power of the King) to cut from the militant Church, the proud contemner of the command of God by his Church, that by banishment, imprisonment, or what manner of punishment in that kind (it shall please the King to inflict) the word commanded by the Church may be freed from contempt; for it is impossible, that he that is a rebell to God and to his Church can ever be a faithfull subject to the King.

To the Kings faithfull execution of this twofold power of righterousnesse, the infallible blessing of the Lords merit by his seventh dayes Evangelicall rest is due by the law of God, whereby the King hath the happier continuation of redeemed grace of life and light, and the temporall blessing of God upon all his actions in this life, and his eternall rest, (crowned with an incorruptible crown of glory) in the life to come; and so much for answer to the second objection. The last objection is of no great consequence, yet the objection must be answered.

CHAP. XVIII.

The reason that Paul doth call the Lords day the first day of the week.

THe Apostle Paul, *Acts* 20. 7. doth call the day of Christs resurrection from the grave, the first day of the week, and not the Lords day. I answer, The Apostle John, *Rev.* 1. 10. doth likewise call this blessed day, the Lords day. And it was so truly called by both: For, John, *Job.* 8. 5, 6. doth name the day, as the Lord himself did name his blessed day to the Iewes, calling it his own day: and Paul doth call the Lords day, the first day of the week, as the Lords day is the eighth day inclusively, from the last formall Iewish propheticall Sabbath, prefi-

gurate by the sacrament of circumcision, which was the true first day of the week, according to the Iewish sabbaticall account, who did begin the first day of their week upon the next day immediatly succeeding the formall propheticall Jews sabbath: and the first day immediatly succeeding the last formall Iewes Sabbath was the day of Christs resurrection from the grave, the Lords day. For it was the wisdome of the Spirit of God in the Apostles (I in the establishing of the Evangel) not to name the Lords day, either the seventh day of the Evangelicall law, or the seventh day of the week; lest thereby the Apostles should have given such distaste to the obstinate Iewes, as that the Jews should have utterly rejected the embracing of the Evangel in the first entry: For, the seventh day of the propheticall Jews sabbath, was the very ground and foundation of all the Jews religion, which was the morall glory of the world at that time: and the ground of all the meanes, and of the great preferment of the tribe of Levi. And therefore both Paul and the Apostles (at first) did mildly wink at, and passe over the Jews using (or rather the abusing) of many judaicall ceremonies, even to the administration of the propheticall sacraments; and all to win the obstinate Iews by all fair means to the embracing of the Evangel, not otherwise to have been tolerate.

But after (by the great mercy of God) the Evangel began to take some footing, the Evangel by degrees, began to be boldly preached, and the Lords day began to be worshipped, and (in tract of time) practised by the Apostles, received by Emperours, Kings, Princes and states from age to age, and at length, to be decreed in Generall Councils, to the admiration of the world: For, such was the former glory of the Propheticall, Judaicall Sabbath, as it might have seemed (to a naturall man) impossible that the Lords day could ever have been so generally received. But whatsoever men may conceive, the only reason was, that the sound of the word of the Lords day, doth pierce by the eares, to the heart of God man, where the redeemed word of the law is internally written; the literall light whereof, being really one with the literall light of the Lords day, the heart is immediatly convinced, and the conscience moved to consent to the commanded obedience of that blessed day; for the seventh day of the law of God (implying the command of the whole law) hath the prerogative above all the lawes of man under the heavens: For the Evangelicall seventh day of the law of faith, doth immediatly oblige the conscience, which all the lawes of man cannot do, but mediately; and that neither, unlesse the law of man be grounded upon the law of God: So that now (in the great mercy of God in his Son Christ Iesus) by our received Christian account, the Lords day, is the seventh day of our Christian week, beginning the first Lords day of our Christian week upon the next day immediatly succeeding the Lords day, vulgarly called Munday; from which day, reckoning to the seventh: The seventh day is the Lords, which is the last day of our Christian week, containing
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the number of seven dayes, commonly called a week, which account, must continue till the planetary Sun cease to be the measure, of houres, dayes, moneths, yeers, and time it self: And so much for answer to the last objection. And now for a conclusion, that this blessed day may never hereafter be brought in question, (by the assistance of the Lord of the Lords day) I do Theologically demonstrate (from the fundamentall grounds, set down in this Tractate arising from the truth of the sacred Word) that the Lords day is commanded by the immediate word of the Lord, of the Lords day.

CHAP. XIX.

The Lords day is Theologically demonstrated to be commanded by the Lords immediate Word.

1. **T**hat day whereby the new covenant is immediately established between God and man; that is, the decreed seventh day of the Evangelicall law of faith (by the Lords immediat word of his new covenant) obliging and commanding all the nations of the world to the Evangelical worship of that day; upon the Lords day the new covenant is immediatly established between God and man.

The Lords day therefore is the decreed seventh day of the Evangelicall law of faith (by the Lords immediate word of his new covenant) obliging and commanding all the nations of the world to the Evangelicall worship of the Lords day.

2. That day, whereby the last formall Jewish prophetical Sabbath was actually and immediatly determined: that is, the established Evangelical 7th day of the law of faith, implying the command of the whole law (by the Lords immediate word by his new covenant) obliging and commanding all the nations of the world, to the Evangelicall worship of that day. By the Lords day, the last formall Jewes prophetical Sabbath was actually and immediately determined. The Lords day therefore is the established seventh day of the Evangelicall law of faith, implying the command of the whole law (by the Lords immediate word by his new covenant) obliging and commanding all the nations of the world, to the Evangelicall worship of the Lords day.

3. That day which did immediatly succeed the last formall Jewes prophetical Sabbath: That is, the decreed seventh day of the Evangelicall law of faith (as man naturally descended of Adam, is obliged to the Evangelicall law of God) by the Lords immediate word of his new covenant, obliging and commanding all the nations of the world to the Evangelicall worship of that day. The Lords day did immediatly succeed the last formall Jewes prophetical Sabbath. The Lords day therefore is the decreed seventh day of the Evangelicall law of faith (as man naturally descended of Adam, is obliged to the Evangelicall law of God) by the Lords immediate word of his new covenant, obliging and commanding all the nations

nations of the world, to the Evangelicall worship of the Lords day.

4. The word of eternall life, which all men (by the new covenant) are obliged to believe, to save them from the curse of the second death all the nations of the world are obliged to the Evangelicall worship of that word of eternall life. The Lords day (by the merit of his Evangelicall rest) is the word of eternall life, which all men (by the new covenant) are obliged to believe, to save them from the curse of the second death. All the nations of the world therefore, are obliged to the Evangelicall worship of the Lords day.

5. By the immediate power, whereby the Lords day is the blessed and sanctified word of eternall life, (whereby the new covenant is immediatly established) by that immediate power, the evangelicall worship of the Lords day, is immediatly commanded, implying the command of the whole Evangelicall law. By the immediate power of the Lords merit, by his Evangelicall rest and resurrection from the fulfilling of his promise of the blessed seed, the Lords day, is the blessed and sanctified word of eternall life, whereby the new covenant is immediately established, by the immediate power (therefore) of the Lords merit by his Evangelicall rest and resurrection from the fulfilling of his promise of the blessed seed; the Evangelicall worship of the Lords day is immediatly commanded, implying the command of the whole Evangelicall law.

6. What the Lords new covenant doth oblige men to believe to save them from the second death. The Lords day commands all men to worship for the only object of Christian faith. The Lords new covenant doth oblige all men to believe the Lords day, by the merit of his evangelicall rest, to save them from the second death. The Lords day therefore doth command all men to worship the Lords day, by the merit of his evangelicall rest, for the only object of Christian faith.

7. By the onely blessing of which day, all the Nations of the world, doe live, move, and have the redeemed grace of being continued by the new Covenant; all the Nations of the world (by the Lords immediate word of the new Covenant) are obliged and commanded to the joyfull worship of that day. By the onely blessing of the Lords day, all the Nations of the world, doe live, move, and have their redeemed grace of being, continued by the new Covenant. All the Nations of the world therefore (by the Lords immediate word of his new Covenant) are obliged and commanded to the joyfull worship of the Lords day.

8. The light of the sound of the word of which day doth necessarily imply the light and life of the whole word and law of God the whole Evangelicall commanded worship of God, and all Christian Religion: By the power of the sound of that word, all men are commanded to the Evangelicall worship of that day. The light of the sound of the Lords day, doth necessarily imply the light, and life,
of

of the whole word and law of God, the whole Evangelicall commanded worship of God and all Christian Religion. By the power therefore of the light of the sound of the word of the Lords day, all men are commanded to the Evangelicall worship of the Lords day.

9. Without the only blessing of the sound of the word of which day, there is no object for Christian faith: By the immediate power of that dayes blessing, all men are commanded to the Evangelicall worship of that day. Without the only blessing of the sound of the word of the Lords day, there is no object for Christian faith. By the immediate power therefore of the Lords dayes blessing, all men are commanded to the Evangelicall worship of the Lords day.

10. Without the immediate power of the light and command of which day, no man can either know, or give obedience to any precept of the Evangelicall morall law of faith, That is the necessary seventh day of the Evangelicall law of faith (by the Lords immediate word of his new Covenant) obliging and commanding all the Nations of the world to the Evangelicall worship of that day. Without the immediate power of light and command of the Lords day, blessed and sanctified by his Evangelicall rest, no man can either know or give obedience to any precept of the Evangelical moral law of faith. The Lords day therefore, is the necessary seventh day of the Evangelical law of faith (by the Lords immediate word of his new covenant) obliging and commanding all the Nations of the world to the Evangelicall worship of the Lords day.

11. To the faithful worship of which day only, the blessing of the merit of the Lords Evangelicall 7th dayes rest, is due by the law, for the fulfilling of the whole Evangelicall law of faith. All the Nations of the world (by the Lords immediate word of his new covenant) are obliged and commanded, to the Evangelicall worship of that day. To the onely faithfull worship of the Lords day, the blessing of the merit of the Lords seventh dayes Evangelicall rest is due by the Law for the fulfilling of the whole evangelicall law. All the Nations of the world therefore (by the Lords immediate word of his new covenant) are obliged and commanded to the evangelicall worship of the Lords day.

12. By the faithfull of which day, the whole evangelicall law of faith is fulfilled, that dayes worship is commanded by the power of the word of the seventh day of the evangelicall law of faith. By the faithfull worship of the Lords day (by faith in the Lords merit) the whole evangelicall law is fulfilled. The Lords dayes worship therefore is commanded by the power of the word of the seventh day of the evangelicall law of faith.

13. By that day whereby the Lord by his resurrection from the grave (victoriously triumphing over sin, Satan, hell, the curse of the law, and the power of the grave) did clearly manifest himselfe power, life, and light it selfe; and in that

power, life and light, Truth, by his fulfilling of his promise of the blessed seed: and in that truth, love and mercy to man, and in that truth, love and mercy, Lord God, and man, in the three coessential distinct persons of the glorious Trinity: All the Nations of the world, by the Lords immediate word of his new covenant, are obliged and commanded to the Evangelicall worship of that day. By the Lords day (the day of the Lords resurrection from the grave) the Lord (victoriously triumphing over sinne, Satan, hell, the curse of the law, and the power of the grave) did clearly manifest himselfe, power, life, and light it selfe; and in that power, life and light (Truth) by his fulfilling of his promise of the blessed seed, and in that truth, love, and mercy, Lord God and man, in the three coessential distinct persons, of the glorious Trinity. All the Nations of the world therefore (by the Lords immediate word of his new covenant) are obliged and commanded to the evangelicall worship of the Lords day.

14. By the truth of the Lords merit, by which dayes evangelicall rest (necessarily implying his bloody rest) all the Prophecies, prophesying of the coming of the blessed seed, and all the Altars, sacrifices, types, figures and ceremonies, prefiguring his death from the foundation of the world are actually determined: All the Nations of the world (by the Lords immediate word of his new covenant) are obliged and commanded to the evangelicall worship of that day. By the truth of the Lords merit, by the Lords dayes Evangelicall rest (necessarily implying his bloody rest) all the Prophecies, prophesying the coming of the blessed seed, and all the Altars, sacrifices, types, figures, and ceremonies, prefiguring his death, from the foundation of the world, are actually determined: All the Nations of the world therefore (by the Lords immediate word of his new Covenant) are obliged and commanded to the Evangelicall worship of the Lords day.

15. By the truth of the Lords resurrection from the dead, upon which day, all men condemned by the curse of the law to eternall death, for the sin of Adam, are raised, and reconciled to the love and favour of God for that sinne: All the Nations of the world, are obliged to the joyfull worship of that blessed day. By the truth of the Lords resurrection from the dead upon the Lords day, all men condemned by the curse of the law to eternall death for the sinne of Adam, are raised and reconciled to the love and favour of God for that sinne. All the Nations of the world therefore are obliged to the joyfull worship of the Lords blessed day.

16. That day which the Lord rested from the fulfilling of the law, that day was blessed, sanctified and commanded, by the power of the Lords merit of eternall life due by the law to the Lords fulfilling of the law. The Lord rested his owne day, from the fulfilling of the law: The Lords day therefore, was blessed, sanctified

sanctified and commanded, by the power of the Lords merit of eternall life, due by the law to the Lords fulfilling of the law.

17. By the Evangelicall sound of the word of which day, all Jewes and Gentiles were called and united in one Church of God by the new covenant: All the Nations of the world are obliged to the joyfull jubilizing and worship of that blessed day. By the Evangelicall sound of the word of the Lords day all Jewes and Gentiles were called and united in one Church of God by the new covenant. All the Nations of the world therefore are obliged to the joyfull jubilizing and worship of the Lords blessed day.

18. Without the knowledge of which day, no man can know that he is a sinner against the Evangelicall law of faith, or that, he standeth in need of the Lords merit to save him from the curse of the Evangelicall law. That day commands all men to the Evangelicall worship of that day, and in that day to the obedience of the whole Evangelicall law. Without the knowledge of the Lords day, no man can know that he is a sinner, against the Evangelicall law, or that he stands in need of the Lords merit to save him from the curse of the Evangelicall law of faith. The Lords day therefore, commands all men to the Evangelicall worship of the Lords day.

19. By the only literall light of the sound of the word of which day, all the Nations of the world are literally led to the blessing of the Lords merit by his Evangelicall rest: By the power of that word, all the nations of the world are commanded to the Evangelicall worship of that day: By the only literall light of the sound of the word of the Lords day, all the nations of the world are literally led to the blessing of the Lords merit, by his Evangelicall rest. By the power therefore of the word of the Lords day, all the nations of the world are commanded to the Evangelicall worship of the Lords day.

20. By the only command of which day, (necessarily implying the command of the whole Evangelicall law) the heart of the naturall man is moved to give morall obedience to the command of the Evangelicall law; that day commands all men to the Evangelicall worship of that day, and in that day, the obedience of man to the whole Evangelicall law. By the only command of the Lords day (necessarily implying the command of the whole Evangelicall law,) the heart of the naturall man, is moved to give morall obedience to the command of the evangelicall law. The Lords day therefore commands all men to the evangelicall worship of the Lords day, and in the Lords day the obedience of man to the command of the whole evangelicall law.

21. With the standing or falling of which day, the blessing of the Lords merit, and the whole evangelicall law of faith, doth necessarily stand or fall: That is, the decreed seventh day of the evangelicall law (by the Lords immediate word of his

new covenant) obliging and commanding all the nations of the world to the evangelicall worship of that day. With the standing or falling of the Lords day, the Lords merit, and the whole evangelicall law doth necessarily stand or fall. The Lords day therefore is the decreed seventh day of the evangelicall law, (by the Lords immediate word of his new covenant) obliging and commanding all the nations of the world to his evangelicall worship of the Lords day.

22. Whom the Lord Jesus Christ, by his immediate word, did command to preach and teach the Evangelicall blessing of his merit, whereby the Lords day is blessed and sanctified; then the Lord Jesus Christ (by his immediate word) did command the Evangelicall worship of the day, to which the blessing of his merit is only due. The Lord Jesus Christ, by his immediate Word, did command the Apostles to preach and teach, to all the nations of the world the Evangelicall blessing of his merit, whereby the Lords day is blessed and sanctified. The Lord Jesus Christ therefore, by his immediate word, did command the Apostles to teach and preach the Evangelicall worship of the Lords day, to which the evangelicall blessing of his merit is only due. And now to conclude, lest I weary my Reader.

23. That day of dayes; that decreed day (sealed by the precious blood of the immaculate Lambe) which no power, time, or day, can determine, but the second coming of the eternall day, when the mysticall members of Christ Jesus, shall rest in their head, crowned with an incorruptible crown of glory in the heaven of heavens eternally: that is, the true evangelicall seventh day of the law of faith by the new covenant, obliging and commanding all the nations of the world, to the joyfull jubelizing of that blessed day. The Lords day, that decreed day, (sealed with the Lords precious blood) no power, day, or time, can determine, but the second coming of the Lord, (the eternall day) when his mysticall members shall rest in him their head, crowned with an incorruptible crown of glory in the heaven of heavens eternally. The Lords day therefore is the true evangelicall seventh day of the law of faith, by the new covenant, obliging and commanding all the nations of the world, to the joyfull jubelizing of the Lords day.

Thus by the only and immediate assisting grace of the Lord of the Lords day, (without the aid or help of any mortall man) have we finished these three books of the Theologicall key, by manifesting of the revealed truth of his sacred day, so long darkned and obscured, by the darknesse of the miserable age. And now for a full conclusion of this Tractate (according to our promise in the second Chapter of the second book) the pretended absolute decree, (whereby the hearts of so many Christians hath been from time to time distracted) shall be examined, with other opinions in the like kinde, concerning the sacred decree of Predestination, (which for the Readers better satisfaction) shall be demonstratively resolved, from the lowest and last effect, in the supreme and first cause, as the eternall word,
from

from the beginning hath execute the same by his first three covenants made with man, as they are set down in the sacred written Word.



Certain Opinions, concerning the sacred Decree of Predestination.

CHAP. I.

The Pelagian and semipelagian opinions, concerning the sacred Decree of Predestination.



Concerning the sacred Decree of Predestination, there be four severall opinions set down by the Authors: The first is, the Pelagian and semipelagian opinion, which in substance and effect, are both one: For, by both, the grace to fulfill the law of God, is ascribed to the freedome of mans own election; though by the semipelagian opinion, the grace is parted between God and man. Both the opinions are pretended to be grounded upon a fundamentall Theologicall principle; which principle is set down in the first Chapter of the first book of the Theologicall key, which is in this manner: As God doth command the action of his intellectuall creature man, as well upon the eternall curse of the law, as upon the blessing of the seventh dayes rest: So God in his justice, by his covenant, is obliged to enable man to the performing of the command of his law, and man being the free intellectuall creature of God, it is affirmed, that it is in the freedome of mans own election, to fulfill or transgresse the Law of God: And that God (out of his eternall prescience of mans fulfilling or transgressing of the law) hath decreed accordingly the election or condemnation of man; so that the suspending, or not suspending of the sacred decree of Predestination, (by these opinions) must stand at the beck of the creature. The only truth of these two opinions is, that the will of man is not necessitate, by Gods eternall decree, to transgresse the law. Now, because the untruth of these two opinions, hath been from age to age condemned, as contradictory to the sacred Word of God: my purpose is not to do an act done; but to declare the grosse error in the mistake of the fundamentall principle, whereon the opinions are pretended to be grounded. It is most certain, that God in his justice doth oblige himself to man by his covenant, to enable man to the fulfilling of the command of his law. But, by the favour of

the authors and maintainers of these opinions, the state of man must be considered, wherein God doth oblige himselfe to man, by his severall Covenant; in which sense, this principle is to be conceived, and not simply. It is without all doubt, that God by his first Covenant made with man in Adam, created in the state of naturall and spirituall perfection, did oblige himselfe to Adam, to enable Adam in the state of perfection, wherein he was created, by the eternall blessing of his first seventh daies rest. But God did mutually oblige Adam to merit that blessing, by the eternall perfection of his obedience to the command of his law, obliging Adam likewise to the eternall curse of his law, upon Adams disobedience, whose obedience or disobedience (by the first Covenant) was left to the freedome of his owne election, to stand or fall, at his pleasure or perill, for the freedome of Adams election wherein he was created, was such, as no increated or created power could necessitate Adams will to fall, and yet Gods eternall decree, was not suspendible by Adam, as hath beene formerly and necessarily concluded: to which I must referre the Reader.

So it is likewise most certaine, that God hath entered his new Covenant, with man, in the redeemed state of man from the curse of eternall darknesse, and from eternall death by that darknesse, (to which all men were condemned) shut up in temporall spirituall darknesse, till the naturall man be regenerate, whereby man (as he is a naturall man,) is enabled to give morall obedience to his calling, by the new Covenant, without any manner of necessitating the will of man, either naturally or morally to disobedience. It is likewise most certaine, that God hath obliged himselfe, by his new Covenant, to the actuall continuation of the redeemed naturall and morall grace of man, for all the day of this life, upon the continuation of mans morall obedience; till Gods prefixed time of spirituall calling, to whose finall, perseverance, in his morall obedience, the spirituall grace of faith is then due to the naturall man, by the new Covenant. And therefore the Evangel is said to be, the power of God to salvation from faith to faith, that is from the grace of morall faith, to the grace of spirituall faith.

But the maintainers of these two opinions must understand, that God (by his new Covenant) hath likewise reobliged man, to the finall continuation of his morall obedience upon the mercyleffe curse of the law of faith as well as upon the eternall blessing of the law, by his Evangelicall seventh daies rest. Now though neither Satan, or his instruments can necessitate the will of man to morall disobedience, yet the naturall man (having no spirituall grace till he be regenerate,) the naturall man is easily enduced by Satan, to the morall finall contempt of the law of God, without Gods speciall objective concur-

concurſive grace, to which God is no waies obliged : who (in this caſe) will ſhew mercy on whom he will ſhew mercy. And therefore the ſmall perſeverance of the naturall man , and his ſpiritual calling is the immediate, free gift of God, and no waies in the freedome of mans election. And this twofold grace, in the Scripture, is called the firſt and latter raine, which is from God immediatly. And therefore to conclude this point ; the judicious Reader, may plainly perceive the groſſe miſtake, of the Theologicall Principle, where in the two firſt opinions are grounded, which are flat repugnant to the twofold Theologicall Canon ſet downe in the tenth Chapter of the third book of the Theologicall Key, and conſequently to the whole written word of God.

CH A P. II.

The absolute decree ſubverted.

THe third opinion, concerning the ſacred decree of predeſtination, is, the fearefull absolute reſpectiveleſſe decree ; which, according to the authors and maintainers, is ſet downe after this manner. God, out of his alone inſcrutable will and pleaſure, (to be adored by man) by his decree of predeſtination, without all reſpect to the creation, fall, and redemption of man, and without all ſubordinate reſpect whatſoever, did decree from all eternity, to elect a certaine number of men to eternall ſalvation, and to condemne a certaine number of men, (to wit) the reſt of the world to the eternall torments of hell. And becauſe nothing can come to paſſe, which muſt not fall under this irrefiſtible decree ; therefore it is peremptorily affirmed, that by this decree, Adams will was neceſſitate, to fall under the eternall curſe of the law, and in Adam, all men created in Adam.

But we muſt likewiſe conceive by this opinion, that though by this neceſſitating of the will of Adam, Adam was irrefiſtibly neceſſitate to fall under the eternall curſe of the law ; yet Adam as he was man, did likewiſe freely fall ; and this falling of man, implying his creation, is called (by the Authors and maintainers of this opinion) the execution of his decree : of whom, if we doe aſke the efficient cauſe of the fall of man ; it is answered, that it was the willing yeelding of man to Satans temptation, but neceſſitate by this absolute irrefiſtible decree.

Now, becauſe the impoſſibility of the neceſſitating of Adams will, to fall under the fearefull eternall curſe of the law, by any act or decree of God whatſoever, hath beene formally neceſſarily, and demonſtratively concluded, in the ſecond Chapter of the ſecond booke of this tractate, as contra-

dictory, to the written word and truth of God; I must therefore, without reiterating thereof, thither remit the Christian Reader. Next therefore, it doth rest that this absolute decree be examined; which wee will doe, by looking thereon with the light of the truth of the sacred word, that the Reader may see whether or not there was any such irresistable power in this decree, to necessitate Adams will, to such a fearefull fall, being created in the state of such spirituall perfection, as was equall to the perfection of the command of the law, whereby he was obliged; though it was in the freedom of his election, by the first Covenant, to stand or fall, at his pleasure or perill.

First therefore, I say, and doe boldly and peremptorily affirme, that it doth transcend the power of the understanding of all the intellectuall creatures of God, as farre as the absolute decree doth transcend all manner of respect, to conceive what manner of God this should be, who should decree such a cruell decree: or to conceive the man, who is pretended to be condemned, by this decree, to the eternall torments of hell, (which is the eternall curse of the law of God) without respect to the merit of man, by transgressing of the law. Or to conceive that any man can be elected, out of the alone free pleasure of God, without respect to his mercy to man in his Son Christ Jesus, by fulfilling of the law of faith. By the conceiving of God therefore by this opinion: First, God must be conceived, without respect to God as he is God, of the law of righteousness; and secondly and consequently, without respect to his justice. For, by this opinion man is condemned, out of the alone pleasure of God, without respect to the merit of man. Thirdly, God must be conceived (by this opinion) without respect to his attribute of Creator, for such respect is subordinate to this absolute decree. Fourthly, God must be conceived without respect to his word: and fifthly and consequently without respect to his law. Sixthly, (by this opinion) God must be conceived without respect to the creation of man, to his owne Image, as God (from all eternity) decreed to create man, whereby man was to be enabled to fulfill the law, whereby he was to be obliged by Covenant. Seventhly, (by this opinion) God must be conceived without respect to his Covenant, whereby he did decree (from all eternity) to oblige both himselfe and man. Eighthly, (by this opinion) God must be conceived, without respect to his omniscience, in his foreseeing of the inevitable fall of man, under the eternall curse of the law. Ninthly, (by this opinion) God must be conceived without respect to the redemption of man from the curse of the Law, decreed by God from all eternity. Tenthly, (by this opinion) God must be conceived to elect man out of his alone pleasure, without respect to the re-
deemed

deemed state of man, from the curse of the law by the sacred bloud of the Sonne of God, which (in the order of cause) is the immediate object of his election. Eleventhly, man (by this decree) must be conceived without respect to his creation, or to his merit by his fall, or to his redemption by the blood of Christ Iesus. Twelfthly, (by this opinion) man must be conceived to be elected, without respect to the love and mercy of God to man in his Sonne Christ Iesus : and to be condemned by the eternall curse of the law, without respect to his merit by any transgression of the law : All which respects are subordinate to this absolute decree, which the decree doth transcend; for it is out of the alone pleasure of God, surmounting all such subordinate respect. And so much for my first affirmation.

Secondly, I doe boldly and peremptorily affirme that man is to conceive and apprehend God only, as he hath revealed himselfe to man by his sacred word and covenants, established upon his severall seven dayes rest, and not to pry saucily in the secret counsell of God, and to imagine such a fictitious opinion, contrary to his word and truth, and to obtrude the same to man for his sacred truth; for by this opinion, all the promises of salvation, offered to all the Nations of the world (by a world of frivolous distinctions) are made onely to the elect : and consequently this absolute decree, is absolutely repugnant to the truth of the sacred word of God. What is registred in the sacred word of God, wee may boldly conclude to bee decreed by God from all eternity; but we must not imagine a decree to be decreed by God to constraine us to wrest the Scripture to maintaine the credit of any such imaginary opinion of man.

Thirdly, I doe boldly and peremptorily affirme, that the very tearmes, whereby the authors and maintainers, doe expresse this pretended absolute decree, doth necessarily imply, all the respects formally set downe by us : For first, in the naming of God, we necessarily name God, as God hath revealed himselfe to man; which was first, God of the law of righteousness Creator, by his word of the first seventh dayes rest. Secondly, God of the law of righteousness of faith, in the promise of the blessed seed, by the word of his Sabbaticall seventh dayes rest, whereby God did manifest himselfe to man, God, in the three coessentiall distinct persons of the Trinity, Creator and Redeemer of man; first Prophetically by the word the Prophetical seventh day of the law, then by the name of the Sabbath of the Lord : And now Evangelically by the word of the Lords day, the seventh day of the Evangelicall law of righteousness of faith. Secondly, by the word of election (which is onely in the Lord Iesus Christ the eternall Sonne of God, God equall with the Father and holy Spirit) the creation of man (in the state of perfection) the obliging of man to the first covenant, the fall of man under the eternall curse of the law, and the redemption of man from the curse is necessarily implied. Thirdly, by the condemnation of man (out of the alone plea-

sure of God) to the eternall torments of hell (which is the curse of the law) both the merit of man by the transgression of the law, and the justice of God by condemning of man are necessarily implied. So that this absolute pretended decree, which the Authors doe obtrude to us, as free from all respect (by the very tearmes whereby they doe expresse their imaginary decree) is charged, with all manner of respect subordinate to God: and consequently there is a flat contradiction between the surmised opinion, and the tearmes whereby the opinion is expressed. The absolute decree therefore being repugnant to the literall light and truth of the word of the Lords day (the seventh day of the Evangelicall law of faith necessarily implying the literall light of all the severall word of the seventh dayes rest from the foundation of the world.) The absolute decree (according to our twofold Theologicall Canon, set downe in the tenth Chap. of the second book of our Theologicall key) is a false and adulterous tenent of faith arising from the spirit of error. This error doth proceed from the confounding of the immanent and transeant act of God, which must no wayes be confounded: for the immanent act of God (being God himselte essentially) is only absolute, necessary, infinite, and incomprehensible by the act of any created understanding. And his transeant act is only free; which as it is transeant and terminate to man, it is onely by his word, which is his law to man, the image of his eternall life and light of righteousness, necessarily implying the naturall life and light of the word: for by the onely power of the word written in the heart of man, man is inabled to understand God by the word of the seventh day of the law, as God hath revealed himselte to man by his severall seventh dayes rest from the beginning. Now the surmised decree being absolute, and without all subordinate respect, it is pretended to be the immanent act of God; but because the immanent act of God is infinite: The maintainers of the absolute decree, are constrained to expresse their imaginary opinion by the tearmes of the transeant act of God, which is by his word; for the salvation and damnation of man, is the twofold reward of the word and law of God; to wit, the blessing and curse of the law. Fourthly and lastly, by the salvation of man (out of the alone pleasure of God) without respect to the Lord Jesus Christ; the alone pleasure of God doth intervene between the faith of man and the Lords merit; whereby the faith of man is overthrown, and by the damnation of man (out of the alone pleasure of God) without respect to the merit of man, the alone pleasure of God by the condemning of man doth intervene between the merit of man (by the transgression of the law) and the law; whereby the justice of God is overthrowne. Now though the fearefull unworthinesse of this miserable opinion, doth not merit the refutation thereof, by any Theologicall penne: yet for the Readers satisfaction, I thus demonstrate, that such a pretended absolute decree never was, or could be decreed by God.

1. That absolute decree, whereby God is affirmed to elect and condemne man (out of his alone pleasure) without all respect to God, as he is God of the law of righteousness: That decree never was or could be decreed by God. By this absolute decree, God is affirmed to elect and condemne man (out of his alone pleasure) without all respect to God, as he is God of the law of righteousness. This absolute pretended decree therefore, never was or could be decreed by God.

2. That pretended absolute decree, whereby God is affirmed (out of his alone pleasure) to elect and condemne man, without all respect to his subordinate word, as his word is his law to man: That decree never was, or could be decreed by God. By this absolute pretended decree, God is affirmed (out of his alone pleasure) to elect and condemne man without respect to his subordinate word as his word is his law to man. This absolute pretended decree therefore, never was or could be decreed by God.

3. That absolute pretended decree, whereby God is affirmed (out of his alone pleasure) to elect man to salvation, without all subordinate respect of his love and mercy to man in his Sonne Christ Jesus, that decree never was or could be decreed by God. By this pretended decree, God is affirmed (out of his alone pleasure) to elect man to salvation, without all subordinate respect of his love and mercy to man in his Sonne Christ Jesus. This pretended absolute decree therefore, never was or could be concluded by God.

4. That pretended miserable absolute degree, whereby God (out of his alone pleasure) is affirmed to condemne man to the eternall curse of the law, without any subordinate respect to the merit of man by transgressing of his law: That miserable decree never was or could be decreed by God. By this miserable pretended absolute decree, God is affirmed to condemne man to the eternall curse of the law (out of Gods alone pleasure) without all subordinate respect to the merit of man by transgressing of the law. This miserable absolute pretended decree therefore never was or could be decreed by God.

5. That pretended miserable absolute decree, which is repugnant to his subordinate justice by his law of righteousness, whereby he decreed from all eternity to oblige both himselfe and man. That miserable decree never was or could be decreed by God. This miserable pretended absolute decree, is repugnant to Gods subordinate justice, by his law of righteousness, whereby he decreed from all eternity to oblige both himselfe and man. This miserable pretended decree therefore never was, or could be decreed by God.

6. That miserable absolute pretended decree, whereby it is affirmed, that the will of man in his state of perfection, was necessitate to fall under the fearefull eternall curse of the law contrary to Gods obliging of himselfe, by his first covenant to man. That miserable absolute decree, never was, or could be decreed by

God. By this miserable pretended decree, Adams will in his state of perfection, is affirmed to be necessitate, to fall under the fearfull eternall curse of the law, contrary to Gods obliging of himself to man by his first covenant.

This miserable pretended decree therefore, &c.

7. That miserable pretended decree, whereby it is affirmed, that the elect only are redeemed from the curse of the law, for the sin of Adam, by the sacred blood of the Lord of life, and not all men, naturally descended, and to descend of Adam; that decree never was, or could be decreed by God. By the maintainers of the absolute decree, it is absolutely affirmed, that the elect only, and not all men naturally descended and to descend of Adam, are redeemed from the curse of the law for the sin of Adam, by the sacred blood of the Lord of life.

This absolute miserable decree therefore, &c.

8. That miserable absolute pretended decree, whereby all the gracious promises of salvation (made by the new covenant, to all the nations of the world) are restrained to the elect only; that miserable distracting absolute decree, never was, or could be decreed by God. By this miserable pretended distracting absolute decree, all the gracious promises of salvation (made by the new covenant to all the nations of the world) are restrained to the elect only. This miserable distracting absolute pretended decree therefore, never was, or could be decreed by God.

9. That absolute pretended opinion, which is transcendent and repugnant to the joyfull light of the Evangelicall seventh dayes rest, necessarily implying his bloody rest: That decree never was, or could be decreed by God. This absolute pretended decree, is transcendent, and repugnant to all such subordinate, joyfull gracious light. This miserable pretended transcendent absolute decree therefore, never was, or could be decreed by God.

10. By that miserable distracting opinion, whereby the alone pleasure of God doth necessarily interveen between the subordinate respect of the faith of man, and the merit of Christ Jesus, by his Evangelicall seventh dayes rest; that miserable decree, never was, or could be decreed by God. By this miserable distracting opinion, of the absolute pretended decree, the alone pleasure of God, doth necessarily interveen between the subordinate respect of the faith of man, and the merit of Christ Jesus, by his Evangelicall seventh dayes rest; this miserable opinion therefore by this absolute pretended decree, never was, or could be decreed by God.

11. By that miserable distracting pretended absolute decree, whereby the absolute alone pleasure of God is affirmed to interveen and come between the merit of man, by the transgression of the law, and condemnation of man, by God, to the eternall torments of hell, such a miserable pretended distracting absolute decree, never was, or could be decreed by God. By this miserable distracting absolute

lute pretended decree, the absolute alone pleasure of God, doth interveen and come betwen the merit of man, and the transgression of the law. Such a miserable distracting pretended decree therefore, never was, or could be decreed by God. And so much for the third opinion concerning the sacred decree of predestination.

CHAP. III.

The fourth assertion concerning the sacred decree of Predestination.

BEcause the fourth assertion concerning the sacred decree of predestination is so much oppugned by the maintainers of the absolute decree: The fourth assertion theretofore, shall be set down, as I finde it set down by the oppugners of the assertion, which is in this manner:

God in his eternall purpose, hath decreed from all eternity, to offer his gracious promises of salvation, in his Son, Christ Jesus, lost in Adam, in the state of corruption, of which corrupted estate, God hath decreed from all eternity, to elect a certain number, by predestinating them, to be glorified with his Son Christ Jesus, and to relinquish the rest in their state of corruption; who, because they do wilfully contemn the grace so freely offered; God therefore hath most justly decreed to condemn them.

This assertion I do affirm, (by receiuing of a safe instruction) to be the true effect of the sacred decree of predestination, as the decree is execute, by the eternall word immediatly, by his severall covenants made with man, established upon his immediate severall seven dayes rest, which is the reason, that this opinion is so distastfull to the maintainers of the absolute decree, being so repugnant, to such false adulterous light; for this assertion doth necessarily imply all the respects which are denied by the absolute decree: First, by this assertion (contrary to the absolute decree) Gods free purpose of the election of man, is with respect of his love and mercy to man, in his Son, Christ Jesus. Secondly, (contradictory to the absolute decree) Gods condemnation of man, is with respect to the finall contempt of man, by his contemning of the gracious promises of salvation, so freely offered by the new covenant. Thirdly, (contradictory to the absolute decree) by this assertion, Gods free election in his Son Christ Jesus is affirmed to be with respect to the object of his election, which (in the order of cause) is the state called by them, the state of corruption, to wit, the state of man freed from the curse of the law for the sin of Adam, shut up in spirituall darknesse. By which estate of man, (man being deprived of spirituall action) because the best morall action of the naturall man, before he be regenerate, must be actuall spirituall unbeliefe and sin; therefore the action of man, in this redeemed estate, is said to be corrupted, by reason whereof this estate of man, is commonly called the state of corruption.

tion, which estate doth necessarily imply : First the creation of man in his state of perfection : Secondly, his obliging to the first covenant : Thirdly, the fall of man under the curse of the law by the first covenant : Fourthly, the redemption of man from the curse of the law for the sin of Adam, shut up in spirituall temporall darknesse, called unbelieve, and originall sin. Fourthly, (contradictory to the absolute decree) this assertion is with respect to the naturall and morall freedome of the action of the naturall man by the immediate act of the redemption, without any manner of necessitating of the naturall or morall act of man, by any decree of God : For by affirming that the gracious promises offered by the new covenant, are wilfully contemned by man ; this redeemed freedome of naturall and morall action of the naturall man, is necessarily implied. Fifthly, (contradictory to the absolute decree) this assertion is first with respect to the subordinate obliging of man to the law of righteousness by the first covenant ; necessarily implied in the corrupted estate of man, named by the authors of the last assertion : Secondly, the assertion is with respect to the new covenant ; for the Evangelicall promises of salvation, are offered by the new covenant. Sixthly, (contradictory to the absolute surmised decree) by this assertion, Adams will is not affirmed to be necessitate to fall under the fearfull curse of the law, by any act or decree of God. Seventhly (contradictory to the opinion of the maintainers of the absolute decree) the gracious promises of salvation, are affirmed to be made to all the nations of the world. Eighthly (contradictory to the opinion of the maintainers of the absolute decree) the redemption of all men from the curse of the law for the sin of Adam, is necessarily implied in this assertion. Ninthly, this assertion, (ontradiictory to the absolute decree) is consonant to the literall light of the Lord dayes Evangelicall rest, necessarily implying the literall light of his bloody sabbaticall seventh dayes rest ; and consequently the literall light of all the seventh dayes rest of the eternall word from the foundation of the world upon which severall seven dayes rests, all the severall covenants made by God with man, are immediatly established ; as hath been faithfully delivered throughout this whole Tractate, whereby the whole exercise act of the sacred decree of predestination is execute by the eternall Word immediatly.

To the end therefore that the judicious Reader may conceive, that this assertion, (by receiving of this safe construction) is consonant with the exercise act of the sacred decree, by the severall covenants made by God with man. The covenants shall be resolved by demonstrative resolution from the last effect in the supreme cause, for a full conclusion of this whole Tractate.

CHAP. IV.

The demonstrative resolution of the sacred decree of eternall predestination from the last effect of the covenants of God made with man in the supreme indemonstrable cause.

THe first three covenants made by God with man, are only the execution (or to use the school phrase) the exercit act of the eternall decree of predestination, so far as is revealed thereof to man in this life, by the truth of the sacred word. Which three severall formall Covenants, are established betweene God and man, upon the immediate command of the word of the seventh day of the law of God (implying the command of the whole law) obliging the obedience of man to his law, as God hath revealed himselfe to man, by his severall formall seventh daies rest. The first Covenant is established, upon the immediate command of the word of the first seventh day of the law: whereby God by his first seventh daies rest, from the works of the creation did manifest himselfe externally by his word to Adam) Creator of heaven and earth, of man, and of the creatures created for man. As by the lively word of the law, written in Adams heart, God did reveale himselfe internally to Adam, God of the law of righteoulnes. By which lively word (in Adams heart) Adam was enabled to fulfill the command of the law, implied in the first seventh day, by fulfilling whereof, Adam was to merit, the continuation of the perfection of his created estate and felicity, eternally upon earth. But Adam and all men created in Adam (naturally to descend of Adam) by his disobedience (deceived by the trechery of Satan) was condemned by the first Covenant, to the curse of the law by eternall death and darknesse. Vpon Gods eternall prescience, of which fearfull fall of man (by Satans malicious trechery) God (out of his infinit love and mercy to man in his Son Christ Jesus) did decree from all eternity to revenge the blood of man, upon Satan, by man the only son of his love, who according to his eternall decree, made his second Covenant with man, in the promise of the blessed seed: which Covenant (called the old Covenant) is established upon the word of the second seventh daies promised rest, then by the name, of the Sabbath of the Lord, obliging Adam (and all men naturally to descend of Adam) to beleve the Lords promised rest of the blessed seed, who did covenant to rest upon the Sabbath from the redemption of man, from the curse of the law, for the sinne of Adam.

By the third seventh daies rest (which is the Lords daies rest) the Lord, by his resurrection from the dead, did rest from the fulfilling of his promise of the

the blessed seed ; upon the immediate command of which seventh day (to wit the Lords day.) The new Covenant is established betweene God and man, obliging all men, to beleve the fulfilling of the Lords promise by his Evangelicall seventh daies rest, to whose faith, the blessing of the Lords infinit merit, by his Evangelicall seventh daies rest, is due by the new Covenant. The old and new Covenant therefore being really one, the one containing the gracious promise of the blessed seed, the other the fulfilling of the promise, by the resolution of the new Covenant both are resolved, in this demonstrative resolution, therefore the first and new Covenant are resolved : For the Readers better conceiving of this resolution : First, both the first and new Covenant are to be resolved, first as both the Covenants are referred to God, and next as they are referred to man.

Secondly, it is to be observed, that all the mediate effects arising from the Covenants, as they are effects produced by the next immediate superior cause. So the same effects, are the immediate causes of the next immediate subordinate effect : All except the supreame indemonstrable cause of all : And except the immediate cause of Adams and Eves fall, which have no positive influence, from the decree of God ; though God did decree from all eternity, to permit the fall of both (for God did Covenant with man, to leave Adam, to the freedome of his own election to stand or fall at his pleasure and perill.) So that all the mediate causes and effects of the decree, are like so many linkes of a chaine, linkt one into another ; all depending from the supreme cause of all : for as they doe all proceed from the supreme cause, so they doe all returne to the same supreame indemonstrable cause. So that if a man be disposed, to set out the decree in a table, the two linkes of the chain (where Satan doth deceive Eve by the Serpent, and Eve doth induce Adam to fall) must not be linkt one into another, but must contiguously depend after such a form in a Table which the Author did intend if he had lived.

Thirdly, it is to be observed, that God by obliging both of himselfe and man, upon the word of the seventh day of his Law : God and man (by his law) are linkt and (as it were) chained and bound one to another. God doth binde himselfe to man, to the eternall continuation of the blessing of his seventh dayes rest, and man to the eternall continuation of his obedience to the command of his law, and to the eternall curse of the law upon his disobedience : which mutuall bond is the maine ground, from whence all the mediate causes & effects of the Covenants do arise to the supreme cause, both as the Covenants are referred to God, and as they are referred to man.

The fourth thing to be observed in this demonstrative resolution, is, that in our ascending from the Covenants with the resolution, when wee come

to the third mediate cause, in both the Covenants as they are referred to God; we must stop from ascending with our resolution, till by resolving of the Covenants, as they are referred to man, we meet with the like collaterall causes, which will be in all, foure in number. And then we ascend from these foure causes, (as they are effects produced by one and the same next and immediate superiour cause) till we come to the supreame indemonstrable case of all. To begin therefore with the first Covenant.

First, as the Covenant is referred to God, and next as the first Covenant is referred to man. God by his first Covenant, doth first oblige himselfe to Adam, (and to all men created in Adam naturally to descend of Adam) to the eternall continuation, of the naturall and spirituall perfection of man, and the felicity wherein he was created, by the blessing of his first seventh dayes rest. Secondly, God by his first Covenant doth mutually reoblige Adam (and all men naturally to descend of Adam) to the eternall continuation of the perfection of Adams obedience to the command of his law, both upon the eternall blessing, of his first seventh dayes rest, to Adams obedience; and upon the eternall curse of the law, to Adams disobedience. From this reobliging of man by God to his Covenant, the word Religion doth take the name, implying the whole obedience of man to the law of God. To come therefore to the resolution of the first Covenant, first, as the Covenant is referred to God. The last and lowest effect, of the first Covenant, as the Covenant is referred to God, is Gods obliging of man to the obedience of the command of his law, upon the eternall blessing, of his first seventh dayes rest, and upon the eternall curse of the law by the first Covenant. The immediate cause of this obliging of Adam by God, in his state of perfection, was, Gods eternall purpose, to manifest himselfe to man, in his attribute of justice, by rendring the reward of the law, according to the merit of man. The immediate cause whereof, was Gods enabling of Adam, with such naturall and spirituall perfection; as was equall to the perfection of the command of the law, whereby Adam was enabled to merit the continuation of the perfection, and felicity wherein he was created, eternally upon earth; whose standing or failing, was left to the freedome of Adams election, by the first Covenant.

The immediate cause of Gods thus enabling of Adam, was the perfection of Adams creation; we must stop our resolution at this cause, till we have the like collaterall cause, arising from the first Covenant as it is referred to man.

The first Covenant, as it is referred to man, must be resolved, both as the first Covenant was fulfilled by Adam, while Adam stood in the state of perfection, and likewise as the first Covenant was broke and transgressed by

man. The last and lowest effect of Adam, as hee was obliged by the first Covenant, (while Adam stood in his state of perfection) was his perfect worship of the first seventh day; for, in the fulfilling of the seventh day, the whole law was fulfilled by Adam: by fulfilling whereof, Adams faith, and the eternall blessing of the first seventh dayes rest, were actually (but not eternally) united: for the continuation of the blessing of the first seventh dayes rest, to Adam, was according to the continuation of the perfection of his obedience. The immediate cause of Adams fulfilling of the command of the law (while Adam stood in his state of perfection) was Adams faith in the eternall continuation of his eternall rest by God, which was due to his obedience, by the law: and promised by Covenant, to which God obliged himselfe. The immediate cause of Adams faith, was Adams love to spirituall righteousness; that is, to God, spirituall righteousness it selfe, his gracious Lord God and Creator. The immediate cause of Adams spirituall love, was the spirituall sanctifying light of the holy Spirit, enlightning Adams intellectuall soule, in the understanding of the law, as the law is spirituall. The immediate cause of this spirituall perfection of spirituall light and love in Adam, was the perfection of his creation, as he was created in the perfection of a spirituall man, and in the lively Image of God. And here we meet collaterally with the first cause, as the first Covenant is referred to God, and so we have two of the foure causes: but we must not proceed to make the other two causes arise, from the new Covenant, till we resolve the first Covenant, as it is referred to man, by Adam transgressing of the law obliged by the first Covenant.

The lowest and last effect therefore of Adams breaking of the first Covenant, was Adams transgression and contempt of the command of the Law, which is sin; by which transgression, Adam and all men created in Adam, naturally to descend of Adam, were eternally united to the curse of the law by the first Covenant, whereby all men were condemned to eternall death and darknesse, for the curse of the law; the transgression of man, by the first Covenant, was peremptory, without all time of repentance, or hope of revealed mercy.

The immediate cause of Adams transgression of the law, was the suggested vertue, of the objective forbidden fruit, offered by Eve; by eating whereof, Adam did apprehend himselfe, that he should become like God. Where (by the way) the Reader may observe, that the immediate cause of Adams fall, was externall to Adam, which was the forbidden fruit, and Eves suggestion of the vertue of the fruit. The immediate cause of Eves presenting of the fruit, and of her suggestion, of the vertue of the fruit of Adam, was

was her deere love to Adam, to have Adam equall to God himselfe, as Eve did apprehend her selfe to be, by the vertue of the fruit which she did first eate. The immediate cause of Eves eating of the forbidden fruit, was her ambitious desire, to have her selfe equall to God, and to be freed from that dying death, threatned by the Covenant. The immediate cause of Eves foule desire, was the false suggestion of the Serpent, in suggesting such admirable vertue in the fruit. To the eating whereof, (without all doubt) Eve was the more easily enduced to beleieve the Serpents suggestion, of the vertue of the fruit of the tree of knowledge, because there was such vertue in the fruit of the tree of life, for by eating thereof, the sensitive nature of man was eternally preserved; and therefore, after the fall, both Adam and Eve were excluded from Paradise.

The immediate cause therefore of Eves fall, was the Serpent, and the beautifull objective fruit of the tree of knowledge, and the suggested vertue of the fruit, which were all externall to Eve. Next, before wee arise with the resolution to the supreme cause of all, the new Covenant is first to be resolved, both as the new Covenant is referred to God, and as it is referred to man, where we shall meet with the twolike collaterall causes; all which 4. Causes, as they are effects they are all produced by one and the same, next and immediate superior cause: from whence we arise to the supreme cause of all.

By the last and lowest effect therefore of the new Covenant, as it is referred to God; God in his Son Christ Jesus, doth oblige the naturall man, in his redeemed state of naturall and morall grace. First and immediately to the Evangelicall faithfull worship of the Lords day (the seventh day of the Evangelicall law) as the eternall word Christ Jesus, hath revealed himselfe by his Evangelicall seventh dayes rest, arising from his bloody rest, Truth, in the fulfilling of his promise to man, and in that truth, God in the three co-essentiall distinct persons of the glorious Trinity, cleerely and Evangelically, without all propheticall mystery or Ceremony. Secondly, God doth oblige the faithfull Evangelicall obedience of man, to the command of his whole Evangelicall law of righteousness of faith, implied in the Evangelicall seventh dayes commanded worship, both upon the eternal blessing of the Lords dayes Evangelical rest, & upon the mercilesse curse of the law of faith.

The immediate cause of Gods obliging of man, thus by his new Covenant, is, Gods eternall purpose, to manifest himselfe, mercy and justice to man, by rendring of the reward of his Evangelicall law of faith, according to the faith of man obliged by his law. The immediate cause whereof, is Gods enabling of the naturall man, with such freedome of naturall and morall grace, as he is able to give morall obedience to his calling, by the new Covenant, without any manner of necessitating of his morall disobedience. To the na-

turall mans finall perseverance, in which morall obedience till Gods prefixed time of spirituall calling, the spirituall grace of faith is due to the naturall man by Covenant, whereby he hath the temporall blessing of the Lords dayes of Evangelicall rest in this life, and eternal rest in the life to come. The immediate cause of such naturall & morall grace, is the perfection of the redemption of man. And here we fall in with the two former causes of the first covenant; for both the creation and redemption of man, are by the same immediate cause: we must therefore yet stop our resolution, till we meet with the fourth colatorall cause, arising from the new covenant, as the new covenant is referred to man, which must be likewise resolved, both as the new covenant is fulfilled by man, and as the new covenant is broke and transgressed by man.

The last and lowest effect of the regenerate man, as he is obliged to the command of the law of faith by the new Covenant, is, the faithfull Evangelicall worship of the Lords day, to whose thankfull faithfull worship, the blessing of the Lords daies Evangelicall rest, is temporally, naturally, and spiritually united in this life, and eternally in the life to come; as the temporall, naturall, morall blessing, of the Lords daies rest, is morally united to the morall worship of the naturall man. The immediate cause of the regenerate mans faithfull worship of the seventh day, implying his obedience to the command of the whole law, is his spirituall faith. The immediate cause of his spirituall faith, is, his love to spirituall righteousness. The immediate cause of his spirituall love, is the sanctifying light of the holy Spirit enlightning his understanding by his spirituall calling, in the immediate act of regeneration. The immediate cause of his spirituall calling, is the finall perseverance of the naturall man in his morall obedience, according to the word of promise, *Mat : 13. 13. whosoever shall endure to the end, shall be saved.* This end to the naturall man is Gods prefixed time of spirituall calling: for the naturall man, by his spirituall calling, being actually regenerate, is saved by spirituall faith, and consequently justified. The immediate cause of the naturall mans finall perseverance, in his morall obedience, is first and immediately, the perfection of the redemption, and secondly, Gods special free concursive grace, in saving of the naturall man, from being overcome by Satans temptations. This immediate cause, of the perfection of the redemption, doth fall in, collaterally, with the three former causes, and so we have foure in number. But yet we must not rise with our resolution, from these foure causes, till the new Covenant be resolved, as the law is finally contemned and transgressed, by man, obliged to the new Covenant. The lowest and last effect to the Reprobate, obliged to the new Covenant, is, his finall, willfull, obstinate, contempt of the gracious promises of Salvation, purchased by the sacred blood of the son of God. To the reprobates finall wilfull contempt whereof, by
his

his unthankfull merit, the mercilesse curse of the law of fayth, is eternally united, whereby the reprobate is eternally condemned by God, upon his eternall prescience of the reprobates finall contempt, according to his eternall decree : which is actually inflicted upon the soule of the reprobate, so soone as he departeth this life ; and in the full extent both of soule and body in the great day, while by the resurrection from the dead, the soule and body being essentially reunitied, the curse of the Law in the full extent, is actually and eternally inflicted upon man as he is man. The immediate cause of the reprobates finall wilfull obstinate contempt, is the hardning of his heart. The immediate cause whereof, is the reprobates wilfull impenitent, obstinate continuance in all sin and wickednesse, by his contemning of God, in the contemning of his law and truth, and of the professors of the truth. The immediate cause whereof (as the cause is externall) is the objective temptations of Satan and of his wicked instruments, whereby the reprobate is spiritually and morally corrupted from his childhood. The immediate cause of the reprobates continuance in sin, (as the cause is internall) is his wilfull yeelding to be induced by the temptations of Satan, and of his instruments, while there is nothing to necessitate his morall disobedience, whereby the reprobate doth so wilfully, ungraciously, unthankfully, and presumptuously contemn the blood of the new covenant.

Thus having the foure causes met together, we are to ascend from the foure causes, as they are effects, produced by the next superiour immediate cause, to the supreme cause of all. The immediate cause therefore, of these foure severall effects, as they are the immediate subordinate effects of the next and immediate superiour cause, is Gods eternall purpose, of the election of man, in his Son Christ Jesus : For the immediate object of Gods eternall purpose of election is the state of man, redeemed from the curse of eternall death and darknesse, shut up in temporall spirituall darknesse, till he be regenerate : For, in this estate, all men are equally redeemed from the curse of eternall death and darknesse, for their sin in Adam ; all equally shut up in temporall spirituall darknesse, all equally reconciled to the love and favour of God, for that first sin ; with such freedom of morall grace, as all the created powers of God, are not able to necessitate the will of the redeemed naturall man, to morall disobedience. To whose finall perseverance, in his redeemed grace, (by his morall obedience) till Gods prefixed time of spirituall calling, the grace of spirituall faith, is due by the new covenant ; which is established with all men in the grace of this redeemed estate. Of this redeemed estate of man, God (without all impeachment to his justice) did decree, from all eternity, to elect to his mercy, a certain number of this redeemed state of man, known to himself, by preserving of them, from being finally overcome, by the temptation of Satan and of his instruments in this life ; and to leave a certain number, (known only to himselfe) in this redeemed estate of naturall and morall grace, to

be induced, or not induced, by Satan and his instruments to finall disobedience at their pleasure and perill: For, there is nothing to necessitate their will morally, and finally, to disobedience. The immediate cause of Gods election of man in this redeemed estate, is the freedome of his mercy, who, in this case, will shew mercy on whom he will have mery, in his Son Christ Jesus. The immediate cause of his shewing of mercy to some in this redeemed estate, is his foreknowledge of them, whom, from all eternity, he hath predestinate to be made like to the Image of his Son in this life. The immediate cause, that they are predestinate to be made like to the Image of his Son in this life, is, that Christ Jesus, the eternall Son of God (made flesh of the seed of the woman, in time) may be the first born amongst many brethren, who are his mysticall members. The immediate cause that they are the mysticall brethren and members of their mysticall head (Christ Jesus) is, that as their mysticall head (by the bloody persecution of Satan and his cruell instruments) did seal the truth of his fulfilled promise of the blessed seed, with his heart blood: So his mysticall brethren and members, by tasting of the cup of his afflictions, (by the bloody persecutions of Satan, and his cursed crue) may stand in the defence of the truth of their mysticall head valiantly, to the end of this life. The immediate cause whereof is to the end; that whereas the Lords mysticall members hath born the Image of his bloody persecution in this life: So in the great day, they may (in their mysticall head) revenge the blood of man upon Satan, by the finall breaking of the old Serpents head, and the head of his cursed seed, to their eternall confusion. And that in recompence of their valour they may (in their mysticall head) be crowned with an incorruptible crown of glory, eternally and triumphantly, in all heavenly happinesse in the life to come. The immediate cause whereof, is the Lords promise of the blessed seed, that the seed of the woman shall break the head of the Serpent; which seed of the woman, is first the Word the Lord Jesus Christ, begot by his Father, man of the seed of the blessed Virgine: And next his mysticall brethren, begot by the literall and spirituall light of the Word, brought forth by the woman, the Church. The immediate cause of the Lords promise of the blessed seed, is Gods eternall decree of predestination upon his eternall prescience of the fall of man, by the malicious treachery of Satan. The immediate cause of Gods eternall decree is Gods infinite love and mercy to man, in his Son, Christ Jesus (the Word made flesh of the seed of the woman) from whose infinite love to man, as all the effects of his sacred decree do proceed: So all return to the infinit eternall word, second person of the glorious Trinity, God and man; God equall with the Father and holy Spirit, to whom with the Father, and holy Spirit, three coessentiall distinct persons; one incomprehensible, indivisible, infinite essence, God of all power and majesty, be ascribed (of all creatures) all eternall honour, glory, power, praise, and thanksgiving, for his infinite truth, love, and mercy to man, the only Rock and Rest of the faith of man.

F. I. N. I. S.

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